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ABRAM WOODRUFF HALSEY
Secretary of the Presbyterian Board of Foreign Missions, 1899 to 1921

THE MISSIONARY REVIEW *of the* WORLD

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PRAYING THROUGH THE "REVIEW"

INFORMATION that is to be more than an accumulation of dead facts must form a basis for action. The reading of a periodical or of books week by week may be like pouring fresh water into a dead sea. This REVIEW is intended to be more than a magazine—a storehouse—it is intended to be also a toolhouse and a powerhouse, an observation tower, an armory and a training station for soldiers. It is intended to bring Christians into touch with God's world and to show the relation of these to the Living and the Written Word of God.

Spiritual vision is as necessary to rightly interpret the work of God as it is to understand His Word. Only through prayer can we weigh facts, estimate values, see the true goal and our personal responsibility and privilege. "Pray through the magazine." Begin with the editorials—what are their messages for the reader, for the local church or society, and for the Church at large? Study the reports from the world field as though you were making a personal visit and were asked for your sympathetic support. Note the signs of God's working in the "Forward Movement in Korea." Consider the problems to be solved in the "Villages of India," the call for sympathy in the unmerited sufferings of Christian "Koreans in Manchuria." Thank God for the denominational "Forward Movements"; for the Christian work conducted by Miss Menzer "Among the Indians of Sherman Institute"; for the remarkable influence exerted by the Japanese pastor "Masahisa Uyemura of Tokyo," and for the wonderful and inspiring life of Dr. Abram Woodruff Halsey. Pray for guidance to use effectively in your own local church or society the tested "Methods" suggested by Mrs. Cronk and others, and survey

the Woman's "Bulletins" and the "News from Many Lands" to discover how God is working all over the world.

In praying through the magazine the Spirit of God has an opportunity to speak to one's spirit, bringing harmony with Christ's program and joy and fruitfulness in His service. Pray through the REVIEW and ask others to join.

THE DENOMINATIONAL FORWARD MOVEMENTS

A CONFERENCE of the various "Forward Movements" of the evangelical churches was held in New York City in March, to consider the progress made, the methods most successful in stimulating the home constituency; the problems that have arisen and the best method of conserving results. There were present at this conference Dr. Robert E. Speer, President of the Federal Council of Churches; Mr. F. P. Turner, Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference, and representatives of the Methodist (North and South), Presbyterian (North), Congregational, Baptist (North), United Presbyterian, Reformed Church in America and in the United States, Protestant Episcopal, United Brethren in Christ, Friends and Moravians.

The general aim of these Forward Movements is to educate the Christian bodies to a more intelligent, consecrated and practical interest in the work to which Christ has commissioned us. This includes a study of the task, lessons in stewardship of life, money and talents and the general religious and missionary education of the churches. The reports of the success of these movements were in brief as follows:

Presbyterian Church (North) New Era Movement. Organized in 1918, on a five-year program, to include survey of the Church's task, family religion, social service, stewardship, missionary, education, publicity and a campaign for funds. Result, financial increases larger in the past year than the totals of the increases for ten years previous. For year ending March 31, 1920, total receipts for regular benevolences over eight millions.

Northern Baptist New World Movement. Grew out of an effort by a committee of laymen early in 1918 to raise an extra million of dollars for missionary work. In 1919, as a result of survey, a Board of Promotion was created. Of the total amount sought (\$100,000,000) covering a four-year period, \$52,000,000 subscribed; of the pledges due seventy-seven per cent has been paid.

Methodist Episcopal Church Centenary Movement. The result of a survey of the foreign missionary situation disclosing the need for raising \$40,000,000, November, 1918. Home Board calling for \$40,000,000; added \$25,000,000 for war emergencies, total of \$105,000,000. Including the regular apportioned benevolences, the total objective was \$113,500,000, to cover a five-year period; \$106,000,000 subscribed, one-fifth payable each year. Seventy-two per cent of pledges due paid. In connection with the Movement 10,000 signed life service cards, 200,000 tithers, 500,000 intercessors; 75,000 laymen served as minute men throughout the churches. As a result of the Movement 1,652 new pieces

of work have been undertaken, 275 additional permanent missionaries have been sent out, 934 new building projects have been undertaken at home and 5,000 workers in the home field supported by the Centenary funds.

Methodist Episcopal Church, South, Centenary Movement. Total objective sought was \$35,000,000, in addition to current income, covering a period of five years, and wholly for missionary work. Amount subscribed approximately \$50,000,000. Amount paid on first two years about \$16,000,000.

Protestant Episcopal Church Nation-Wide Campaign. Originated in the Board of Missions to present a unified budget for advanced work. The preliminary survey was endorsed by the General Convention in 1919. Total objective, including current work and the proposed advance, was \$42,000,000, covering a three-year period. Amount subscribed, thirty-eight per cent of the total. Of pledges due last year ninety-five per cent were collected. Payments on recorded subscriptions probably eighty per cent. The Movement particularly successful in reaching the rank and file of the churches. It represents double anything done before and the increase in giving was as great as in ninety-nine years previous. Future emphasis must be laid upon intensive cultivation of area by area.

Congregational World Movement. Begun at the National Council in the fall of 1919 to meet new conditions, including work in evangelism, recruiting, social service, missionary education and stewardship. Amount sought \$3,000,000, covering a one-year period, of which about \$1,800,000 has been subscribed and over \$1,000,000 paid.

United Presbyterian Church New World Movement. The outgrowth of a war emergency campaign in 1918. A forward movement for five years was projected. Financial campaign based upon a survey which showed a need for \$16,780,000, covering a period of five years. Seventy per cent was subscribed, —an average of \$110 a member for the five-year period for missionary and educational work, in addition to the regular budget which is approximately \$10 per member a year. One hundred and two per cent of the amount due for the first seven months has been paid in and the regular budget is also ahead.

Reformed Church in the United States Forward Movement. Initiated by the General Synod in March, 1919, to deal with spiritual resources, stewardship, educational publicity, field work and finances. Objective \$10,847,425, for five-year period, for special work in missions, Christian education, ministerial relief and Sunday school work, apart from regular apportionments. Sixty-six and two-thirds per cent subscribed, and of the amount due sixty-five per cent collected.

Reformed Church in America Progress Campaign. Begun early in 1918. Total objective \$1,413,690, as an annual budget for carrying on regular work on an increased scale. The movement covers a five-year period, but the budget is fixed on an annual basis. Not a united campaign. Actual gifts of the Church have been doubled in the two-year period.

United Brethren in Christ United Enlistment Movement. Origin in a four-year program set up by the General Conference four years ago. Organized a little over two years ago. The total objective, \$4,000,000, covering a two-year period. Seventy-five per cent subscribed. Of the amount due sixty-five per cent paid.

Friends in America Forward Movement. Originated in 1917. During the first year one-half of the local meetings participated in the Movement. Objective, \$1,000,000 for general work, covering a one-year period; thirty-four per cent subscribed. For an educational endowment \$3,000,000 is sought, covering a three-year period.

Moravian Church Larger Life Movement. Begun in an increased emphasis upon the importance of prayer, stewardship and evangelism. As a re-

sult the Moravian Prayer Union now includes one-tenth of the communicant membership. In the first year, with no special appeal or drive, contributions have doubled and a series of evangelistic efforts throughout the denomination have been carried through.

Presbyterian (South) Progressive Campaign. Organized on a one-year program. For 1920-1921 financial objective \$3,500,000, and over \$4,300,000 was actually collected. For 1921-1922 the objective is \$4,500,000, for the regular work of the Church, but an additional sum of \$1,250,000 for advance work at home and abroad. Several synods are also conducting a separate campaign for Christian education, aggregating \$11,000,000.

Christian Church Forward Movement. Organized on a five-year program covering the devotional life, evangelism, religious education, missions and benevolence. The goals were fifty trained life-work recruits annually, 5,000 persons signing definite prayer covenants, 10,000 tithers, 50,000 persons won to Christ, and \$5,000,000 secured for the benevolences of the church, \$2,000,000 of which has been assumed by the five conferences of the Southern Christian Convention, the other \$3,000,000 being raised by the northern churches. Of the special million being raised \$790,000 has been subscribed. About ninety per cent of the pledges due have been collected.

United Evangelical Church Forward Movement. Sought a million dollars as a special additional fund in 1919, to be paid within five years; \$986,000 reported in pledges. On the first year \$271,000 paid.

Seventh Day Baptist Forward Movement. Objective, \$500,000 in five years for regular and advanced work. Over sixty per cent subscribed. Fifty-one per cent of the year's budget paid.

Methodist Protestant Church Forward Movement. Financial objective set in 1918 at one million dollars in addition to the regular budget, to be paid in one year—in some localities extended to two years; \$800,000 subscribed, seventy per cent paid. Combined gifts of the denomination far exceeded the results of any other year.

Evangelical Association Forward Movement. Amount sought, \$2,500,000, covering five years, entirely for advance work. Percentage subscribed, one hundred and fourteen per cent, and collected on amounts due one hundred and fourteen and two-thirds per cent.

The general consensus of opinion was that for the future of the missionary work of the churches emphasis must be placed on the adequate education of the young people and of the rank and file of church members.

(1) They must be kept informed of the facts as to needs and progress at home and abroad.

(2) A spirit of prayer and sympathy with God's will for mankind must be fostered.

(3) The spiritual needs of mankind must be emphasized as well as the intellectual, social and physical needs.

(4) Practical avenues of expressing the Christ spirit must be kept open by personal service, by conscientious giving and by earnest, intelligent prayer.

(5) The stimulus of special campaigns and conventions must be followed up by the local pastors and district leaders.

The question often arises as to whether specific or general appeals for the support of Christian work are most effective. The analogy of the late war is applicable to the Christian campaign. The greatness of the whole enterprise must be kept before the whole

Church. The responsibility of every Christian to have a definite and sacrificial part in the campaign must be emphasized. Then as crises and special needs arise in different fields attention should be called to them as to the changing battle fronts. This rounds out an education. The workers known in certain fields will also naturally draw the attention of their friends to those fields but not to the detriment of the whole work.

Above all, in every form and in every field of Christian activity, Christ must have the preeminence—in our love, our loyalty, our sense of dependence, our responsibility, our guiding and unifying motive. To emphasize any other objective is to put the secondary in place of primary things and the human and temporal in place of the divine and eternal.

CHURCH COOPERATION IN COUNTIES

AN ENLARGED county consciousness is developing in our country. In the past the city, the town, and the state have furnished such ample fields for political contests and rewards, that the county as a political unit has appeared less important. During the war, however, the great drives for the Red Cross and Liberty Loans, and similar movements, were organized on a county basis and brought the county into prominence. The Young Men's and the Young Women's Christian Associations have also worked through county organizations in recent years. Now the Church approaches this geographical unit in studying how better to perform her ministries.

Few denominational bodies coincide geographically with county boundaries. The diocese, the synod, the convention, the conference, the association, and similar ecclesiastical bodies, seldom fit the county. The new tendency is for the formation of interdenominational organizations in the expression of Christian cooperation. The Interchurch World Movement gave strong emphasis to this tendency in its study of the home field through county units.

A group of large-hearted, far-sighted men have organized what is known as "The Committee on Social and Religious Surveys," with an office in New York City. One of the objectives of this committee is the study of nearly thirty selected counties, in twenty-two different states of the Union, for the purpose of giving to religious workers the results of their findings so as to enable the churches in these counties to do their work more efficiently. The first county to which the findings could be reported was Salem County, N. J. A conference was held in this county May 24, 1921, which may have far-reaching and controlling effects upon the methods of work for rural communities throughout the United States.

The objects of this conference were threefold: (1) To benefit the churches of the county; (2) to discover by what means practical Christian cooperation between churches of different denominations

could be carried out in rural areas; and (3) to make a trial, of a laboratory kind, of the county unit, in dealing with the problems of rural Christianity. Because of the second and third objects, representatives of national Home Mission Societies, of the Home Missions Council, and the Council of Women for Home Missions, and of the Federal Council of the Churches of America, were present, as well as the representatives of the local churches, and the administrators of denominational Home Missions in the State of New Jersey. More than one hundred people were in attendance at the all-day sessions, ninety of whom were registered as delegates.

A careful study of the county furnished in condensed form the facts relative to population, communities, agriculture, educational facilities, social and recreational life, the churches of the seven denominations in the county, the equipment, ministers, church finances, membership, size and growth, parishes, Sunday schools, other organizations, and church programs. These facts show that the county is a fair sample of what may be called "the Colonial Community" on the eastern seaboard. It is well preserved, not yet overrun by a foreign immigration; chiefly agricultural, with a few industrial centers; somewhat affected by war industries, and their recession. The problems of neglect, related not so much to geographical areas as to ages, classes, and conditions, which call for not more churches, but a modified and enlarged type of service by the churches already existing. For example, there was evident need of more attention to children of the early teen age,—to the isolated families, without their own means of transportation, to the small groups and detached families of newcomers, and tenant farmers. The pastorates are too short; the support of the minister is inadequate; more social and recreational facilities should be furnished; the Sunday schools should be used in a larger way, both in religious education and for social ministry; and there should be cooperation in ministering to groups of the Negro and other races, and in holding services at the jail, the road camp, the hospital, and similar institutions.

The main action taken, indeed the only action which became concrete, was a vote to form a County Council of Churches. To this organization, when established, nearly all of the other questions were referred. The Ministerial Association of Salem City was charged with the responsibility of calling a delegated conference of all of the churches in the county, for the purpose of organizing the "County Council of Churches."

Here lies the real test of the whole movement, and the issue which will determine the value of the studies made, and of the conference held. Will local leadership assume the responsibility, and adequately execute the tasks imposed upon it? If Salem County functions efficiently in promoting the kingdom of Christ through the rural areas, other counties will follow its lead.

The value of this experiment thus far lies:

First, in its inclusiveness. Practically everybody and every organization concerned was included,—the Methodists, Baptists, Presbyterians, Lutherans, Episcopalians, Friends of two groups, and the Negroes in their different sections. Even the Jews and Catholics were friendly.

Second, in its cooperative spirit. Open-minded friendliness characterized the participants.

Third, in its statesmanship. The thought of all seemed to be directed toward the welfare of all, in the terms of the Kingdom and the common Master.

Fourth, in its promise of permanence. Such an organization as the County Council of Churches promises to be, outlives the conference, holds together the leaders, consolidates conviction, and unifies action.*

ALFRED WMS. ANTHONY.

RELIGION IN SOVIET RUSSIA

IT CANNOT be long before the leaders in Soviet Russia discover that they cannot prosper without recognition of God as the Ruler of the universe. It may not be strange that with revulsion against the autocratic government of the Czar they turned also against the autocratic Church. They confused the faulty expression of Christianity in the State Church with the perfect expression of God in Christ, and consequently turned against religion. This has brought disaster and confusion. Such a State cannot persist. Already the leaders in Russia are discovering that disregard for life and property make the state weak and existence unbearable. They may drift and experiment for a time, but ultimately they must discover that the lax morality among men and women of all ages and classes breeds confusion and social plagues. The only true way of life is God's way, and that Way has been revealed through Christ.

Persons recently escaped from Soviet Russia report that there is even now a strong religious reaction in some parts of the country. This peculiar movement is led by the more independent Russian priests, possibly under strong Roman Catholic influence. They advocate an independent Church, not allied to the government. The religious sentiment is growing so strong that the Bolsheviki no longer dare to attack or oppose religion; and increasing numbers of Communists are recognizing the hold of the Church on them through baptism, and other rites. In Petrograd it is reported that a number of Christian brotherhoods have developed and include in their membership all who wish to join. They are of the primitive Communistic type, and frequently hold prayer-meetings and religious discussions.

*The Committee on Social and Religious Surveys will soon publish a summary of its studies on which this conference based its recommendations.

Open forums are held at church services, for debates rather than for Gospel preaching or Bible instruction, and make a deep impression on many who attend because of their sense of need for some anchorage. Most of the attendants are of the industrial classes, poorly dressed but earnest. Workingmen predominate. They discuss such topics as "The Knowledge of God," "The Soul of the Universe," and social or industrial problems. There is freedom of expression even in attacks on God and the Church. Christian hymns are sung as only Russians can sing them, and there are prayers when practically all in the audience fall on their knees.

The most hopeful religious work in Russia is that conducted by evangelical Christians in a quiet, unostentatious way. A number of Gospel meetings are held weekly in Petrograd and other centers, and in South Russia there has been a considerable religious awakening under the influence of the Mennonites.

A well known Russian philosopher has expressed the conviction that a new Church is in process of formation in Russia—more free and more Christian than the old "orthodox Church." Now is the time to introduce evangelical literature and teaching into Russia. Leaders must be trained who know Christ and who can interpret His message aright and the youth of Russia must learn the reality of His salvation and His control over their thoughts and conduct.

POLITICAL AND RELIGIOUS PROBLEMS IN INDIA

FEW REALIZE the complexity of the Indian problem. In that great peninsula is a mass of people equal in number to the inhabitants of North and South America, Africa and Australia combined. This vast multitude is for the most part so impoverished that they never have enough food to satisfy hunger; they are so illiterate that they cannot read or write or figure; they are separated by restrictive barriers of caste and religion; they speak hundreds of languages and dialects, and belong to such diverse races as the Sikhs, the Parsees, the Tamils and the Karens. They cannot agree on religion or reforms or on governmental policies.

Nevertheless India is developing a self-consciousness, a love for country and a desire for independence that is uniting this diverse mass. The problem is to satisfy the growing desire for self-expression and self-government without imperiling the life of India, as in Russia; dividing the nation, as in China; bringing death to alien races, as in Turkey; or involving menace to surrounding nations.

The problem is to teach India the principles of true self-government and service, and right relations with weaker peoples within and without its borders. The same principle applies to the Indian Church.

A STUDENT CHRISTIAN CONFERENCE AT SMYRNA

AN IMPORTANT conference for students in the Near East was held at the International College, Paradise, Smyrna, from May 4 to 9, which in its character and message was a remarkable testimony that the Kingdom of Christ is supernatural and supernational. While the political future of the remnant of the old Turkish Empire is still disputed at the Council Table of the Allies and on the battlefield between the Greeks and Turks in Asia Minor, the ultimate destiny of the Near East, as the Kingdom of Jesus Christ, was soberly discussed at platform meetings, and in groups for Bible study on the campus, and was claimed in earnest prayer and in triumphant song by a large company of over one hundred students from the International College, the Woman's School at Smyrna, by student delegates from Constantinople and Christian leaders from Beirut, Tarsus, Bulgaria, Albania and Egypt. Unveiled Turkish women met with the men in daily Bible classes.

Under the leadership of President MacLachlan and such lovers of men as Mr. Ralph Harlow and Mr. J. Kingsley Birge, the International College has made a deep impression upon its student body and on the whole region round about Smyrna. Others of the Seven Churches have disappeared but here the candle of God's truth is still burning. There were delegates who had literally been "faithful unto death," themselves suffering imprisonment and torture, or who had seen their friends and their own kinsfolk lay down their lives for Christ. Greeks, Turks, Bulgarians, Armenians, Albanians, Americans—were all one in Christ Jesus. Here racial hatred, passion, pride and superstition were no longer dominant. With one heart and mind they listened to what the Spirit said to the churches. The conference topic was "Triumphant Personality," and the motto was: "I can do all things through Christ who strengtheneth me."

Within sight of Mt. Pagos and overlooking ancient Smyrna and the grave of Polycarp, the great Christian martyr, a conference like that of Lake Geneva or Northfield, though on a smaller scale, offered similar opportunities and yielded similar results. Dr. Samuel M. Zwemer conducted the morning forum on the problems of the Near East. The Greek Metropolitan Bishop spoke on "The Unity of Christians in Christ." The college staff and the delegates from Robert College and the Woman's College, Constantinople, contributed to the strength of the program. The conference was distinguished by a spirit of surrender to Christ, a vision of His life for the Near East and the consecration of life by public testimony. The conference song was "The Son of God goes forth to war"—a significant song for a Moslem land.

The influence of such a conference must be far-reaching—uniting Christians, stimulating to lives of devotion and arousing to greater

service. Although around the political horizon clouds may obscure the vision, the Sun of Righteousness has arisen and the new leadership of the Near East is being enlisted for Christ.

THE NEED OF THE CZECHS IN AMERICA

THE Czechs began to emigrate from Bohemia to America in considerable numbers in 1848. Today 800,000 of them are scattered throughout sections of America—in Chicago, Cleveland, New York, Baltimore and Cedar Rapids, but the majority have become prosperous farmers in Texas and the Middle West. Only two per cent of the Czechs were Protestants before the war, but as there has been an anti-papal movement in Czecho-Slovakia, so today at least fifty per cent of the Czechs in America have left the Roman Catholic Church. Unfortunately most of them have become “free-thinkers” and indifferent to religion.

Today the Roman Catholic Church maintains an active work among the Czechs in America and reports 338 parishes, missions and churches, with 278 Czech priests, eighty-eight parochial schools, with 391 teaching sisters and 5,882 pupils in Czech colonies.

The Protestant Church in America—including Presbyterians, Methodists, Moravians, Baptists and Congregationalists—have 149 churches and missions among these people with 8,543 members, 86 pastors and 26 women missionaries. Much of the Protestant work among the Czechs in America has been carried on along old conventional methods, on a self-centered plan without reaching out to others and without linking up to any other Protestant churches of the land. Preaching has been done in the Czech language, so that the English-speaking young people have been alienated.

Today many wide-awake pastors are realizing the necessity of readjusting their program and methods to present day conditions and needs. A significant and successful social and religious work has been established by Presbyterians through the Bohemian Settlement House in Chicago. The Jan Huss Church and Neighborhood House in New York has a large Sunday school of about 1,000 pupils and a successful church work.

More and more these people are being absorbed into American life. The greatest difficulties met in seeking to bring them into vital contact with Christ and His life are due to the past neglect, the present lack of cooperation and a definite program among Christian churches, and the lack of missionary spirit among their own pastors and people. There is a great need and a great opportunity in this field. The Czechs have fine characteristics and make strong Christians when they have once been won to the evangelical faith. There are at least 500,000 of these people in America who are out of touch with any branch of the Christian Church.



DR. HALSEY (standing next to Gen. Carranza) AT A MISSIONARY CONFERENCE IN MEXICO

Abram Woodruff Halsey, a Modern Missionary Apostle

BY ROBERT E. SPEER, NEW YORK CITY

Secretary of the Presbyterian Board of Foreign Missions

ABRAM WOODRUFF HALSEY was born in Elizabeth, New Jersey, on March 22, 1853. His father was a merchant, an active, enterprising, religious man. Abram or "Woody" as he was known in later life to his friends, did not go to college until he was 22. He was educated in the public schools and then for several years worked with S. B. Chittenden & Co., where he was most efficient, becoming head of the notion department. That business experience was a good addition to his home training. He attributed to it his discipline in certain qualities of character, his exact sense of the value of money and his punctuality and reliability. These were among his outstanding characteristics in later years and, with a complete absence of self-consciousness and with great vigor and earnestness, he was wont to exalt and exhort others to acquire them.

He did not want to go to college, fearing that if he did he would enter the ministry as his mother desired. But her prayers prevailed and in 1875 he entered Princeton. He was much older than the aver-

age member of the class but he was as full of life as the youngest. He became at once a leader and one of the most popular and respected men in one of the most remarkable classes ever graduated from Princeton, containing men like ex-President Woodrow Wilson, Mr. Cyrus H. McCormick of Chicago, Mr. Cleveland H. Dodge of New York, and many other men who have rendered notable service to the nation and the world. He was one of the best speakers and debaters in the class and was pleased more than by anything else in his college course with his success in winning the first prize in the Lynde Debate, then the most notable contest in the whole college course.

In the religious life as well as in the intellectual work of college Woodruff Halsey took a leading place. The qualities of friendship and absolute truth of character and unselfish and unconscious leadership which grew more and more shining in him with the years, were clear in college and when his class graduated he was chosen its president for life. It was the tribute of his classmates to his idealism, moral leadership and sheer goodness. He had been a good student but not a great scholar. He had no wealth. He cared nothing for the superficial qualities which often win an exaggerated recognition. He was the same kindly friend of the man who had them and of the man who had not. His outstanding characteristic was just sincere, true, friendly, moral energy and goodness. It was a tribute both to him and to the class of 1879 that they recognized this and gave him the honor of the first place among them. His loyalty to '79 and to Princeton was one of his most conspicuous principles. There was no support which he could give to the college which was not given. And he was the beloved, trusted and tactful center around which the class stood in the development of a class consciousness and a class service to the college and the world which it would be hard to duplicate in our educational history.

From college Dr. Halsey went to the Princeton Theological Seminary where he was graduated in 1882 and whence he went at once to take the pastorate of the Spring Street Presbyterian Church on the lower west side of New York City. It was a time of transition in the life and work of the church and in the character of the surrounding community. The old substantial family population of native American stock was moving out and the new immigrant population was coming in. It was the most difficult of all religious and social problems with which he had to deal. Everything that love and good sense and energy and ceaseless toil could contribute to the solution of this problem he gave without stint. His pastoral work was unwearying. His preaching was vivacious, personal, simple, true. He knew no gospel except the gospel of the New Testament, and no methods save those of Christ and St. Paul. He sought no hollow results. The only work which seemed to him worth while was true work, bringing men and women and children to Christ and bringing Christ to them and

building up out of men, women and children true Christian homes. He threw himself into the work of the City Missions Society, and he supported all activities which made for the welfare and decency of the community. He took earnestly his duties as a member of the Presbytery. He attended its meetings. He wasted none of its time in futile or unwise ways. He did all that fell to him efficiently. Steadily year in and year out he wrought as one of the truest and best of personal workers, of Christian ministers, of city builders. Lines long afterwards written of Julia Richman, principal of one of the New York public schools and a noble representative of the race whose children were pressing in around Dr. Halsey's field might have been written of him:

Come all who serve the City, all who serve
 The glorious golden City of our dream,
 With true heart-service that can never swerve.
 How faint soe'r the strength, or far the gleam;
 Come sorrow proudly for our comrade passed
 Into the silence; one who served indeed
 In all things, even unto the least and last
 Spending herself to meet the moment's need.
 Share memories of that strong, illumined face,
 Keen speech, and courage springing to the test,
 And all the fervor of the ancient race
 That finds its longed-for East in this young West,
 Be this the sum, the last word best of all;
 She built her life into the city wall.

He too built his life into the city wall, and against heavy tides he held the Spring Street church steady.

The call to the Secretaryship of the Presbyterian Board of Foreign Missions came to him in 1899. Dr. John Gillespie had died on February 16th of that year and the committee of the Board appointed to nominate a successor proposed Dr. Halsey's name to the Board at its meeting on April 3d. I well remember the surprise and pleasure on Dr. Alexander's face when the nomination was made. "I was afraid," said he, "the committee would be looking so far that it would not see what was near." At the same time, it was a courageous choice that the committee made. Dr. Halsey was not known to the missions abroad and he was unknown in the home Church beyond a very limited number of men. But the other secretaries of the Board and many of its members knew his qualities of character and his invaluable experience in first hand contacts with the problem of religion and life in New York and his genuine interest in foreign missions and in the work of stimulating missionary interest in the home Church. At the annual conference of the Mission Boards of North America held in January, 1897, he had read a paper on the type and use of the annual reports of mission boards which was very frank and helpfully provoking. It was full of his sympathy, candid criticism, and quiver-

ing human interest. The Board was seeking someone who could be given entire responsibility for developing its home department, and Dr. Halsey seemed to be admirably fitted for such work. How richly have the subsequent years justified that judgment!

He took charge of the Home Department just when the Board was seeking to organize it as a distinct and adequate department, and for more than twenty years he guided and inspired it. He worked with the district secretaries to develop efficient missionary committees in every synod and presbytery and so far as possible in each congregation. He conducted conferences and campaigns all over the Church. By skilful and persuasive addresses, by bright and ingenious pamphlets and periodicals, by unceasing correspondence, by the exhaustless energy and contagious enthusiasm of his advocacy of the cause, by the friendships which he naturally and irresistibly established wherever he went and with whomsoever he met, by his love and by his prayers and by his life he helped to lift the cause of foreign missions to a new and larger place in the thought, in the giving, and in the devotion of the Presbyterian Church and of all the Churches. His visits to the mission fields were the occasions when he carried to many fellow workers the cheer and hope of his bright and loving spirit, and he brought back from these visits a wealth of material which his ceaseless and far-ranging reading ever enriched and with which he kindled new interest and new purpose at home. With two of these fields, Africa and Mexico, he conducted the Board's correspondence for many years in a way that endeared him to his correspondents and helped them in the solution of their difficult problems and in the expansion of their work. We cannot summarize here the great service which he rendered to all the Missions, to the Board, and to the Church. We can only say that like His Lord and ours he did the work of Him that sent Him while it was day and that in a unique degree he fulfilled the trust of life which was given to him and laid down his task finished and complete.

Of three points, however, a little more should be said. (1) His visits to the mission field. Before he came to the Board he had been once in the Holy Land but he had not been long in the service before it fell to his turn to visit some of the missions. The general policy of the Board has been to have each secretary visit the field once in five years and to have someone visiting the field each year. Dr. Halsey's first visit was to Africa in 1904. No secretary had ever visited Africa. Some difficult problems had arisen. And the situation was one which often comes where the great work of past years has piled up a retarded energy which it requires some courageous breach to release. Dr. Halsey's visit was a benediction. He was not one who reasoned a way through confused and tangled issues. He reached his judgments by intuitions and instincts. He was a wonderful illustration of the truth that a man can live his way to right conclusions as well as

think his way to them. His character was a light. It shone for others and it cast a luminous pathway before him. He came away from Africa with the warm love of those whom he had visited and with a courageous and, as results proved, a wise and fruitful policy for the mission. Ever since the mission, which had been stationary, has been one of the most fruitful fields of the Church, and Dr. Halsey has been one of the most useful and successful advocates of Africa's missionary interests. In 1912 and in 1917 he made similar trips to Mexico, and in 1916 he attended the Panama Missionary Congress and went from there on a trip around South America, from which he returned



DR. HALSEY ATTENDING A MISSIONARY MEETING IN WEST AFRICA IN 1904

to be the same kind of Latin American missionary apostle that he had become for Africa.

(2) His missionary advocacy. Dr. Halsey never posed as an orator. He told in the most simple, concrete, direct and vivid way what he knew of facts and principles. He had a wonderful instinct for the news and information values. Looking upon a mission field, hearing a missionary's story, reading a missionary report or book he would seize in an instant the facts or arguments which were capable of effective use. No doubt he had always had this faculty but he cultivated it until he had acquired the habit of catching and holding the interest of people in the presentation of missions to a degree which made him one of the most effective missionary speakers in America. In 1907 he was to deliver the address for the Board at the General Assembly in Los Angeles. He had been away from many Board meetings during the year and was out of touch with the whole

sweep of the work. He simply took the minutes of the Board meetings for the year, which would have been dry and meaningless to most men, picked out with unfailing discernment the living things, clothed them with color and movement and poured forth such a story of concrete fact and deeds that the Assembly melted before him into response and affection. He knew how to make an impression and then let go and pass on. He read missionary literature unceasingly and his fund of illustrations and anecdotes grew prodigiously. He did not dry up. The churches did not get from him old addresses repeated year after year. He was ever studying his Bible for fresh spiritual truth and likewise his store of missionary argument and appeal was ever fresh and new. He never talked to make an impression for himself. He had a message to deliver or a cause to plead and he went straight about his business. He saw and felt the romance, the greatness, the glory of the matter of fact elements of foreign missions, and he made others see and feel them.

(3) He was always the soul of good fellowship, full of play and sympathy. He found his way over all boundary lines. In his home department work he was thrown into association with representatives of other agencies in the Church and with the foreign mission agencies of other Churches. In those transition days of New Era Movements, Boards of Promotion and Centenary Conservation in each denomination and of many cooperative movements in the interdenominational field, Dr. Halsey, like many of the rest of us, was often troubled. He feared for the loss of values which could not be replaced, and he never concealed his apprehension. But he did his best by the fullest and most earnest contribution of himself and of all that he could influence to make all the new plans with which he was associated succeed. And no one ever was a more loved partner in such plans. He gave all that he had of prompt and unlimited service. Whoever else might fail he never failed. Every promise which he made he kept and all that was his share he gave and did, and more.

But especially as we recall Dr. Halsey and all the years of fellowship with him, we remember the qualities of character and spirit which endeared him to us and which we long to emulate. Among these I would name his loyalty to truth, to friends, to Christ and His Church; his tenderness, his thoughtfulness in little things and great, his never failing good cheer, his gentle kindness, the sunshine of his presence; his utter unselfishness of action and thought, his candor and sincerity and transparency; his naive boyishness, full of playfulness and happy humor; his out-spokenness and straightforwardness which uttered his judgments without mincing or hesitation but with a goodwill and love which robbed them of all severity; his tireless and un-resting absorption in his cause which made him willing to do anything no matter how it overtaxed his strength; his intensity of body and mind and spirit in pleading for foreign missions; the strength of true

feeling, the tears in his eyes and on his cheeks, with which he would speak out of his loving, overflowing heart; the honor, veracity and directness of character which made his moral judgments so accurate and instinctively just and discerning; the scrupulous sense of financial accuracy and of frugal and exacting trusteeship in relation to money, coupled with his boundless personal generosity and his joy in giving and doing for others; his enthusiasm and zest, his whole person moving in sympathy with the emotions of delight which filled him; his persistence and patience and eagerness in finding out new things in the Bible, in missionary literature and in life; his high and pure-mindedness, his noble manliness and his simple childlikeness. It is a joy to recall these qualities and all the other traits which made all who knew him trust and love him.

In his character, as in his work, there are a few things to be especially dwelt upon. One was his enthusiasm and warm-heartedness. His tricks of rubbing his hands in the boyishness of his delight and good feeling, of swaying to and fro and from side to side in his speaking, of slipping his arm over the shoulders of a friend in the zest of his good will or as a palliative of some keen, playful thrust of humor, his cheery laughter while he clapped his hands and turned clear around in his delight at some joke or merriment—how clearly one remembers them all. He put his whole heart into everything. All he had he gave in his addresses, and while there was never any melodrama, and his speech ran straight on as fast and simple and clear as words could pour, constantly his eye would moisten and the unheeded tears flow down his cheeks. John Caird is good authority for the legitimacy of such eloquence.

“Words are weak and far to seek
 When wanted fifty fold
 And so if silence do not speak
 And trembling lip and tearful cheek
 There’s nothing told.”

Another quality was his ingenuousness and lack of self-consciousness. He could say the most direct and piercing and severe things, or they would have seemed piercing and severe from anyone else, but from him they seemed the most natural and loving words because they were so surely honest and fair and kind, even gentle and loving. His money-honesty underlay his whole character. This was one thing he used to pride himself upon, that in our easy-going day he had the old-fashioned ideas of frugality and particularity. A man, especially a missionary, who kept no accounts or who messed his accounts was an anomaly to him. A penny with Woodruff Halsey was an opportunity for the application of the whole moral law, including the law of love. Side by side with his scrupulous money sense was his boundless generosity. He loved to give and he loved frugality and economy because they made free giving possible.

To him to live was Christ. Not in any unreal or verbal sense, but actually. As I think on his Christian life and the expressions of it many interesting and surprising reflections come to me. I remember now that many easy and conventional expressions were not characteristic of him. He was preaching the Gospel all the time but he did not say many of the things that can be said so cheaply. He did speak, of course, in words; but those are not what we recall. We recall him and Christ in him, richly and truly in him and living through him for all those happy years before our eyes, so fully living that it seems he can not have gone. And we will not think that he has. We will think of him in Robert Louis Stevenson's words on "The Departed Friend":

Though he that ever kind and true
Kept stoutly step by step with you
Your whole long, gusty lifetime through,
 Be gone a while before—
Be now a moment gone before,
Yet doubt not; anon the seasons shall restore
 Your friend to you.

He has but turned a corner—still
He pushes on with right good will
Through mire and marsh, by heugh and hill
 That selfsame arduous way—
That selfsame upland hopeful way
That you and he through many a doubtful day
 Attempted still.

He is not dead, this friend, not dead,
But in the path we mortals tread
Got some few trifling steps ahead
 And nearer to the end.
So that you, too, once past this bend,
Shall meet again, as face to face, this friend
 You fancy dead.

Push gaily on, strong heart; the while
You travel forward mile by mile,
He loiters with a backward smile,
 Till you can overtake.
And strains his eyes to search his wake,
Or, whistling, as he sees you through the brake,
 Waits on a stile.

The General Assembly of the Presbyterian Church has approved the proposal to establish a "Halsey Memorial Fund" of \$100,000 to be used to establish a Mission Press in West Africa, a Mission Building in Mexico and to enlarge the Union Press in Syria. Gifts to this fund may be sent to Dwight H. Day, *Treasurer*, 156 Fifth Ave., New York City. It is expected that friends will gladly contribute to such a fitting and useful memorial as a tribute to our honored and loved friend.—EDITOR.

Masahisa Uyemura, A Japanese Christian Leader

BY REV. S. H. WAINRIGHT, D.D., TOKYO, JAPAN

SOME mountains stand forth, like Mt. Fuji, visible from the base line to the summit. But there are others, mountains of great altitude, seen scarcely to overtop the neighboring heights, and yet whose roots are sunk deep beneath the hills and on whose shoulders an entire range is lifted to a higher level. Some public men are in the limelight in the full length of their stature, while others are hidden from public view. Dr. Masahisa Uyemura is one of the Japanese Christians whose position and influence are such that he deserves to be much more widely known. In an account of the "first" men of Japan, who occupy positions of leadership in the various spheres of national life, an enterprising secular publication recently gave the first place in the Christian community to Dr. Uyemura. Certainly measured by his character, his influence and the weight of responsibility resting upon him, he has few peers, if any, among Japanese Christians.

The younger men were the first to seek contact with the early missionaries and most of these were from samurai families. Young Uyemura, with the late Bishop Honda, Dr. Ibuka, President of Meiji Gakuin in Tokyo, and others, early entered Dr. Samuel Rollins Brown's school in Yokohama and received baptism. He thus belongs to the pioneer group of Christians in modern Japan.

Uyemura is a scion of the Tokugawa family, the most powerful clan in Japanese history for a period of over two hundred years, and the clan which actually ruled Japan from Yedo at the time Commodore Perry went to establish friendly relations with that country. A study of Dr. Uyemura's career therefore, will be full of interest not only from the standpoint of his Christian character and teachings, but also because of the confucian background of his life, trained as he was according to the ideals of the ruling military aristocracy.



DR. MASAHISA UYEMURA

Dr. Uyemura's outstanding work is that of a pastor. The Fujimicho Presbyterian Church, in Tokyo, of which he has been pastor for more than thirty years, is just outside the castle walls and near the Imperial Palace. The membership includes many prominent residents of the capital, members of Parliament, professional men and some of the representatives of families of very high rank. Among the last, to mention one name, is Viscountess Mori, who is the widow of the Minister of Education assassinated many years ago on account of his progressive ideas, and the daughter of Prince Iwakura, the head of the first Embassy Japan sent to the West after the coming of Perry. For simple and unpretentious piety and consecration to church activities a more devout Christian cannot be found anywhere than Viscountess Mori. Her son has become the pastor in Tokyo of a new congregation organized as an offshoot from Dr. Uyemura's church. As a pastor, Dr. Uyemura's career has been contemporary with the growth of the new Japan. As a Presbyterian minister, his lifework bears striking resemblance to that of Dr. Samuel J. Niccols, for example, whose pastorate, continuing for a half a century in St. Louis, was coincident with the growth of that city and formed an essential part of it. Around his pastorate, Uyemura has built up other interests; the Fukuin Shimpo, for example, one of the liveliest Christian weeklies published in Japan, and the Tokyo Shingakusha, a theological seminary for the training of preachers. The congregation is the center of various charity enterprises and from it have sprung other congregations in the city of Tokyo. His place in the Presbyterian Church is that of a leader and father. He is an outstanding figure in the Protestant Christian community with an influence both wide and profound.

Dr. Uyemura limned his own character in a remark he made about Nicodemus: "In the things of the spiritual world," he said, "courage is necessary. To be spiritual does not require unquestioned subservience to peace; at times we are under obligation to go forth to battle." He did not know what prompted Nicodemus to come at night, whether he feared the world and shrank from the eyes of the people, or whether the quietness of the night was preferred as affording a better opportunity to discuss religion. But he was certain that "a man should not give the residue of strength remaining after the day's work is over to religion; the greatest of all questions, that of religion, deserves the choicest opportunity for its consideration." His spirit is that of the Apostle James, who declared of the man that "wavereth," "Let not that man think that he shall receive anything of the Lord." So declares Dr. Uyemura, in words breathing the same spirit: "No man who thrusts forth his hand, through fear, in the dark, will ever seize for himself the prize."

It is in relation to the problem of the Shinto shrines that this quality in Dr. Uyemura has become most apparent in very recent

times. In a memorable address delivered at a summer school held at Gotemba, when many Christian leaders were present, and when the shrine question had reached a very acute stage, Dr. Uyemura chose as the basis of his remarks the closing verses of the sixth chapter of II Corinthians. With perception of the relation between Christian truth and spirituality as clear as the visions of a prophet, he urged that Christians should recognize no agreement between the temples of God and idols, and enter into no fellowship between light and darkness.

The Japanese Government, with the best of intentions, created a problem with reference to the shrines, by an edict the object of which was to avoid a problem. When western civilization began to enter Japan, it was seen that the Shinto shrines representing as they did a primitive mythology, would suffer disadvantage under the new light to which all things were exposed. This mythology was the basis of political authority. In order to avoid a shock to the political institutions of Japan, the government declared that all uses of Shinto shrines and ceremonies by the State were to be looked upon as patriotic observances, with no relation to Shintoism as a religion. Practices traditionally religious in character were now to be observed as patriotic duties. This only served to complicate matters, for at the same shrines, and often by the same priest, ceremonies were performed interpreted as non-religious when done in the name of the State and as religious when performed in the name of Shintoism. A question of conscience therefore arose among the Christians and even among Buddhists. Were they to engage in these "patriotic" observances at the shrines? In some published remarks on the subject of worship, Dr. Uyemura says, "The opinion has been expressed that worship at the shrines is not religious, that it is not worship, that it is really reverence or respect, and that a line must be drawn between the shrines and religion. But a study of this question from the standpoint of Japanese history or the science of religions will compel any one to admit that Shinto worship and ceremonials at the shrines are religious in nature. Some say that the shrines are now no more religious in nature than Christmas trees set up in Christian homes. It may be conceded that time often empties ceremonials of their significance. But the Shinto shrines, in their present state, have not been thus emptied of their religious import. Even as devotion to ancestors, the observances at the shrines involve worship directed to the supernatural and are expressive of a religious attitude." With keen insight into the problem, Dr. Uyemura points to the element of prayer, entering into these observances. *Matsuri*, the term used for such worship, is derived by him from *matsuru*, which means *to wait*. If prayer, or waiting upon the gods, form a part of the worship it is essentially religious. "To encourage therefore these observances," he says, "by State authority is to violate religious liberty. It is just

the same as if an official declaration assured the public that something thought to be noxious was harmless in character and could be swallowed whole, when as a matter of fact it was a thousandfold hurtful. It is not safe to follow interpretations of religion by officials who themselves are without religious convictions or experience."

The attitude toward this question, assumed in the above words, represents the view of other Christian leaders. On October 31, 1917, the day when the four hundredth anniversary of the Reformation was celebrated, the Christian leaders in Tokyo, representing the Federation of Japanese Churches, met and declared for a pure faith and worship, without compromise with traditional usages and customs. The inheritance of Judaism from the Old Testament and paganism from the Roman Empire, by the Christian Church, made the Lutheran Reformation necessary. Fitting indeed, therefore, was the warning sounded forth by the Japanese churches on this occasion. Officials of State, and of the Army and Navy, and all connected with the national schools, being required to practice the memorial ceremonies before the shrines, though now interpreted as a patriotic duty, rendered the question a practical and vital one.

The optimism of Christianity, in contrast to the somber colors of Buddhism, finds expression in Dr. Uyemura's remarks on "Spring-time Thoughts on Religion." "To the Hindu," he says, "religion is symbolized in the fading of the flowers and the falling of the leaves. But to Jesus of Nazareth, the lily clothed with a glory surpassing that of Solomon was made to awaken in us thoughts of the depth of the heavenly Father's goodness." He quotes a poem by Saigyō, a Buddhist, written when he visited Yoshino, celebrated for its cherry blossoms. The poet said,

Oh! I would fain lie down and die,
Beneath these blossoms,
With the full April moon
In the overbending sky.

"Such a sentiment," says Dr. Uyemura, "springs from a soul without God and without hope in the world. Being without purpose in life, and without a sense of moral responsibility to God, it was easy to fall into such a mood." To the Christian, spring speaks of "newness of life" and of the "burial of the old sinful self." It is the "power of the resurrection life," continues Dr. Uyemura, "that gives us victory and hope through faith in Christ."

It was said by a Japanese some years ago, that a certain well-known pastor in Tokyo could lead an inquirer after Christian truth into the outer court of the temple, but that it required the preaching of Dr. Uyemura to conduct him into the holy of holies. "The religions of the past," says Dr. Uyemura, "inculcate humility, reverence and fear. But the feeling of contrition experienced by the Christian

distinguishes his religion from these. Such immortal Christians as Paul and Luther experienced a profound sense of sin. To understand sin as an individual matter, to feel the painfulness of its tyranny, to seek the forgiveness of God, to make oneself the chief of sinners in confession, and to seek salvation on the basis of this experience, and to love much because one is forgiven much—these characterize the way of the Christian. Man is too far sunk in sin to talk about achieving union with God, as the Confucianists do, by 'laying hold of righteousness and realizing benevolence.' When before the Cross of Christ, one becomes penitent and seeks salvation, though he be the chief of sinners, he may experience saving grace and that joy unspeakable and full of glory which is through union with God. Luther and Bunyan were of the Pauline type in their experience. But even in the writings of the Apostle John, there will be found the same profound sense of sin discussed, together with the saving grace of Christ." Dr. Uyemura's exposition of the Apostolic Benediction is rich in thoughts on the Christian Trinity. He finds a logical order in the "grace of Christ" and the "love of God" and the "communion of the Holy Ghost." With true Christian insight he sees that the grace of Christ leads to a recognition of the love of God through which is the gift of the Holy Ghost. There is an atmosphere peculiarly devotional in Dr. Uyemura's preaching and in the worship of the Fujimicho Presbyterian Church. The choicest passages of Scripture are woven into every discourse. He perceives truth in clear outline. He is a great reader of English books and brings out of the treasure house of his mind things new and old.

Dr. Uyemura occupies a peculiar position of independence; independence of the American Presbyterian Mission, but not of the Japanese Presbyterian Church. He resigned some years ago his chair in the Meiji Gakuin, an institution founded by the American Presbyterian Mission and still partly under the control of this Mission and other Missions cooperating. His resignation grew out of an objection to a textbook he was using, the protest being by conservative missionaries. He stands forth now in the midst of a group of activities, unconnected with but friendly toward the American Mission. He is recognized as a pillar of strength to the cause of historical Christianity. His witness therefore to Christ, free from ambiguity, carries weight with the Japanese public. Persons connected with the Missions are sometimes discounted, though unjustly, because of their affiliation with the foreign organization. To face the terror of ridicule because of such a connection often requires more courage and a truer fidelity to Christ, than if an independent position was occupied. Nevertheless, Dr. Uyemura by his faith and devotion and creative genius has established on a self-supporting and independent basis a bulwark of strength to the Presbyterian cause in Japan, as well as to the general cause of Christianity in that country.

The Forward Movement In Korea

BY REV. W. N. BLAIR, PYENGYANG, KOREA

THE Independence Movement in Korea is one of the most remarkable in history. In a day a new spirit came to seventeen million people. Helpless and hopeless before the might of Japan, the Koreans had submitted to annexation with so little spirit that the superficial observer either regarded them as a hopelessly backward, cowardly people, or jumped to the false conclusion that they were indifferent to the loss of their national existence.

Suddenly on the first day of March, 1919, the whole nation as one man rose up and declared its independence; an astonishing exhibition of courage and the power to organize and achieve national unity of purpose.

It is not the purpose of this article to describe the Independence Movement, or the Japanese efforts to suppress the uprising. Suffice it to say that when the General Assembly of the Presbyterian Church of Korea met in Pyengyang six months after the Independence Movement began, reports from the Presbyteries showed all too clearly how terribly the Church had suffered. No well-informed person has accused the Korean Church of responsibility for the uprising. Every element of the population was involved in it. But when the hour of action came the people needed leaders, and in almost every place where a church was established, the Christian pastor was called upon to lead the demonstration. When the soldiers came the crowd scattered; but few of the leaders attempted to escape, proudly suffering themselves to be led to prison in the sight of the people.

So the General Assembly of 1919 was a changed Assembly. Most of the prominent pastors and elders were in prison. A long list was read by each Presbytery of its imprisoned members and of church buildings wrecked by soldiers or burned. Church attendance had fallen off to an alarming extent throughout the country and many instances were reported of congregations unable to assemble.

Yet it was in this dark hour that the Forward Movement of the Korean Church was born. One of the missionaries reported the great advance that had been made in America by the New Era Movement, and by the Centenary and other denominational movements even in the midst of war conditions; and enormous demands upon the American people by the Red Cross and Liberty Loan drives. The question asked there had been: Shall the Church do all this for the nation and less for Christ? The Korean Church saw the point. They were eager to give their all for Korea, were they willing to do as much for Jesus Christ? The answer was the Forward Movement; a determination to put the Church of God first and to keep it first in their love and



A BIBLE CONFERENCE GROUP IN NORTH KOREA

service—not by less effort for their country but by greater effort for God.

A Forward Movement Committee of thirty-six men, three from each Presbytery, was appointed by the Assembly, and a Forward Movement program for three years was adopted. The first year was to be a year of special prayer and preparation. The second year revival meetings were to be held in every church and the third year Sunday school—Christian training—work was to be stressed throughout Korea.

For the first year the Assembly asked the churches to try to make from twenty-five to one hundred per cent advance in nine-different objects of special endeavor. Large posters were posted in every church giving the figures for the local church for the previous year in all the nine items in black ink, and the standards to be attained in red.

The response of the entire Church was remarkable. A wave of zeal and renewed faith swept the peninsula. Months before the time set for special revival effort a real revival began. Preaching bands were organized in all the larger churches and schools and special meetings were held in almost every town and village attended with great enthusiasm.

Meanwhile the Church was faithfully trying to achieve a high standard of service and benevolence, and when the Assembly of 1920

met in Seoul it listened with joy to a report of splendid accomplishment.

Complete reports were received from 942 churches. Of these:

546 churches made 25 per cent or more advance in church attendance.

486 churches made 50 per cent or more advance in prayer-meeting attendance.

557 churches made 25 per cent or more advance in Sunday school attendance.

463 churches made 100 per cent or more advance in daily family prayers.

461 churches made 25 per cent or more advance in Bible Study Class attendance.

176 churches made 25 per cent or more advance in Bible Institute attendance.

520 churches made 50 per cent or more advance in church paper subscriptions.

454 churches made 50 per cent or more advance in offerings for pastors' and helpers' salaries.

413 churches made 100 per cent or more advance in offerings for mission work in China.

The per cents given are the per cents set by the General Assembly as standard goals.

Of the 942 churches reporting:

421 "went over the top" in 5 of the nine objects.

320 "went over the top" in 6 of the nine objects.

214 "went over the top" in 7 of the nine objects.

108 "went over the top" in 8 of the nine objects.

38 "went over the top" in all of the nine objects.

As the Assembly met in September and the statistics given were for the church year which ends May 30, 1920, the remarkable progress indicated was made in less than nine months after the Forward Movement began.

The Church is now completing the second year revival program. As yet no statistics of results can be given, but reports from all sections of the country show clearly that large numbers of new believers are being received everywhere.

Several churches in this district have doubled in attendance the past year. The churches in west Yungyou are packed to the doors every Sabbath and new church buildings will have to be provided in many places.

The Namsanmoru church, ten miles north of Pyengyang, had an attendance of one hundred and fifty when the Independence Movement began. As a result of the disturbances at that time, the church building was wrecked and the congregation so scattered that no meetings were held for four months. The pastor died of hardship endured; the leading elder fled and never returned.

When the congregation began meeting again, less than one hundred assembled, naturally discouraged. When the Forward Movement spirit reached them the church organized energetically to re-



A CHRISTIAN KOREAN FAMILY WORSHIP CHART AND PLEDGE CARD

Much emphasis is placed on the importance of family worship in Korean Christian homes. Hundreds sign this card which provides simple rules to guide the worship. The picture represents the Audience Hall of the Palace in Seoul under the former Korean dynasty. Over the door of this building we have inserted the motto "Christ is the Head of the House." (See page 532 for the translation.)

claim those who had fallen away. Bands of men and women went out every Saturday to preach in nearby villages urging the people to attend church on the morrow. The result is that Namsanmoru, still without a pastor, has now an attendance of over four hundred every Sunday. Huge timbers for a new church building are now being unloaded before the old church building which holds scarcely half the congregation.

Another proof of the advance is found in the increased attendance in all schools and Bible study classes. Mission schools are overflowing with students. In Pyengyang we hold a Bible Institute for men for one month and a half each winter. The attendance has been less than one hundred for years. This winter two hundred and forty-five attended.

Now just ahead is the third year of special effort to win Korea's children for Christ. Never did a church have a greater opportunity. The mass of the Korean people have come to recognize the superiority of Christianity. The father may not be ready to accept it himself, but usually he is willing that his children attend a Sunday school.

A "great door and effectual" is set before the Korean Church. May God's Spirit continue with the Korean Church and enable it to win Korea for Christ now in this wonderful day of opportunity!

TRANSLATIONS OF KOREAN PLEDGE CARD

TRUE

“As for me and my house, we will serve the Lord.” Joshua XXIV.15.

LIGHT

FAMILY

WORSHIP

COVENANT

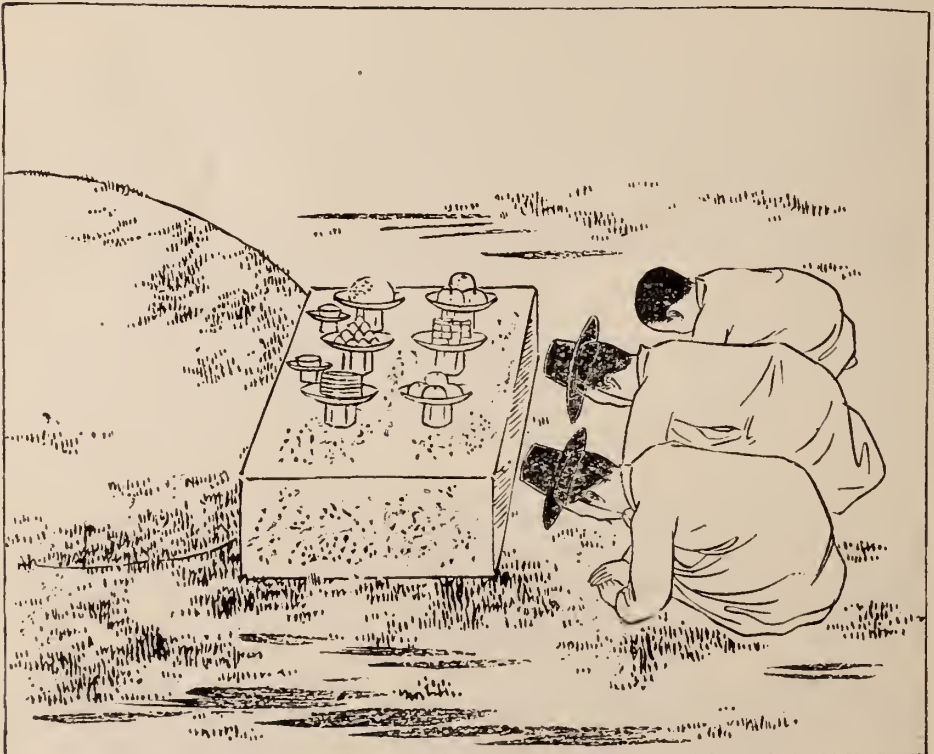
We agree to observe the three following rules in this household :

- 1. Family worship to be held every day at a fixed hour.
- 2. The whole family, including the servants, will always be present.
- 3. The master of the house will lead the devotions, in which there may be the singing of a hymn as well as the reading of the Scriptures and prayer by one or more of those present.

Date

Signature

“In the morning will I direct my prayer unto Thee, and will look up.”
Psalm V. 3.



WORSHIP AS TAUGHT IN KOREA IN JAPANESE SCHOOL BOOKS

With the Koreans in Manchuria

BY REV. W. R. FOOTE

Missionary of the Presbyterian Church in Canada

A CROSS the river Tuman on the northern border of Korea, lies a section of Manchuria usually called North Kanto. North of Kanto is Siberia, with its large cities of Vladivostok, Novoskiefsk, and Nicolsk. In this area of North Kanto (or Chientao, as the Japanese call it) live about 500,000 Chinese and as many Koreans. The latter began to emigrate from Korea gradually 30 or 40 years ago to avoid famine conditions south of the Tuman, and since the Japanese occupation of their country still larger numbers have crossed over, many of them to avoid the rigors of Japanese rule.

This inviting field is sparsely populated. The soil is rich and the harvests abundant. The Chinese are friendly and each year immigrants have established industrious farming communities. They lived happily and prosperously until the introduction of an extra Japanese police force two years ago, ostensibly to guard their consulates.

Nearly 20 years ago the missionaries of the Presbyterian Church in Canada followed these Koreans across the border, first by itinerating and later as resident missionaries. Nowhere could Christians have had a freer hand and such progress was made that nearly one hundred congregations sprang up among the valleys and mountain glens. Schools and academies took their place by the side of the churches, and pastors and teachers developed a strong enthusiastic and evangelistic Korean Church.

Two years ago, when all Korea declared in a dignified and quiet way that they were dissatisfied with Japanese rule, and demanded the privileges of a self-determining nation, the Koreans in Manchuria decided to support their compatriots at home in a non-militaristic revolution.

The *Mansei* ("Long live Korea") wave rolled northward and bore the Kanto Koreans on its crest. Crowds, including Korean students from the Japanese school, assembled and after an address or two, and the waving of the Korean flag, the demonstration was over. As the Koreans were returning to the town, quite unconscious of danger, they were fired into by Japanese soldiers and some 30 killed or wounded.

From that day the Japanese police force was increased, and secret service agents in disguise penetrated to remote villages. The church leaders and teachers became marked men. One high school and several of a lower grade were closed. The pastors did their work as it was done in Scotland in the days of the Covenanters. No full

meeting of Presbytery has been held for two years, because some commissioners knew that to attend was to be arrested, and to be arrested was to spend long months in prison. Presbytery meetings were held in secret with watchmen posted to signal in case of approaching danger. Ordination services took place at break of day—an hour when the police would not expect the Christians to be in session.

Although the police could not legally enter the Mission compound, they did so and kept a constant guard at the gate. They searched Koreans that had called at the missionaries' homes or had been treated at the hospital. The people generally kept at their usual work and did not anticipate, in case of arrest, anything worse than a few months imprisonment; but when they learned that the Japanese were persecuting all Korean patriots, they endeavored to avoid arrest by sleeping on the hills at nights and staying away from their homes and work. The Koreans had no appeal to an impartial tribunal, and were discriminated against in the smallest details.

The Japanese could win thousands of friends by fairness, but their arrogant attitude and oppressive measures have united the Koreans into a hostile nation.

Last October the Japanese consulate at Hoon Choon was burned down by Chinese (not Korean) bandits, who had been fired on by Japanese police. Those of us who have lived for eight years in Manchuria, in the largest Japanese settlement, have yet to hear of a single Japanese citizen—man, woman, or child—who has been molested or ill-treated by the Koreans. Some Koreans on the forest-covered hills may have possessed weapons of some kind, and may have come into conflict with the Japanese police. They may have merited harsh treatment, but not so the quiet country folk, who are inoffensive and unarmed. Without any justification, however, the Japanese have destroyed probably a thousand homes with contents, as well as crops, clothing and foodstuffs, leaving a penniless multitude to face a bitter winter. Men were tortured and women and girls violated by the Japanese troops.

A typical instance is Kan Chang Am. Some seventy soldiers entered this small village early one morning, bound thirty young men with cords; took them down to a little stream and shot them down, without even the form of an examination. The father of one of the boys—an old man—fearful of what would take place, was shot in his tracks while pleading for his only son. The soldiers next went to the church and reduced it to ashes. They burned the school dormitory to the ground, as well as nine houses and the outbuildings attached. Bedding, clothes, grain, food, vegetables and other supplies were destroyed, leaving little children and women with barely clothing to cover them. Many wounded victims plead for mercy, but were bayoneted to the ground and their bodies charred in the flames.

These people lived in an out-of-the-way glen. The soil is not fertile and firewood is very scarce. They were a quiet, hard-working, kind-hearted people who struggled bravely to make a living. Their church and school, their Bible and hymnbook, their Sunday worship and their Saviour—these were their joy. They were not soldiers, nor even agitators, and disapproved of the Church taking part in politics. The Japanese interpretation of facts often minimized the horror of the atrocities and accused the missionaries of malicious propaganda against Japan.

The missionaries were anxious quietly to visit the churches and reassure the Koreans; but on November 1st General Tsuitsui, the commanding officer, objected to our leaving home until after a period of twenty days. As we were in China, where Japan had no legal rights, and as we had the regular passports obtained through our British consul this order was disregarded. In twenty days with a free hand the Japanese could have laid waste the whole countryside.

The ideals and aims of the Church, as Prince Ito once said, are incompatible with the autocratic ideals of the Japanese Imperial Government. An effort was therefore made to break the wills of the Koreans, and by a reign of terror to strike such fear into their hearts that they would not dare to lift their heads in the presence of Japanese authority. Colonel Mizumachi wrote to the missionaries, when he learned of their protest against shooting innocent people without even a form of trial, "The rise and fall of your work of propagation, in and out of Korea, depends solely upon whether you will cooperate with the Japanese Government."

According to the best information available over forty villages suffered the displeasure of the Japanese between October 19th and December 16th. It may be too early to estimate what effect all this will have on the Christian Church. The three academies, erected, financed and administered by the Koreans, were among the first buildings burned. No church has faltered, and many have tightened their grip on things eternal. Occurrences like the following send a thrill of gratitude and hope through every true Christian.

At Nopei, a village of pioneer settlers in the forest primeval, there is a congregation of three hundred. On the Sunday following the burning of the church and school, the congregation assembled on the ashes and with the warm sun above and the autumn tinted foliage around they worshipped Him who is a Spirit in spirit and in truth. This beautiful temple of nature was to them the very gate of heaven. The elder preached a sermon of comfort and hope and at the close several unconverted men of the village came forward and requested that from that day their names also might be entered on the inquirers' roll, as they wished henceforth to be counted with the children of God.

A Week at Sherman Institute

BY MISS EDITH MENZER, RIVERSIDE, CALIFORNIA

A letter from Miss Edith Menzer, Religious Work Director at Sherman Institute, Riverside, California, in answer to a request from Miss Edith M. Dabb, Secretary for Indian Work, of the Young Women's Christian Association, that she describe "A Week at Sherman." The question is often asked, "What can you do at a Government Indian School?" This is one answer.

Last week, like all of the weeks at Sherman, was very interesting. On *Sunday* I arrived at the school at 9:45 and four of the older girls, dressed in their best school uniforms, met me at the car. They soon relieved me of the four articles I was carrying, namely, Bible, wallet, package of Sunday school helps, package of Young Men's Christian Association Bulletins, and umbrella, each girl feeling very happy because she was helping me. With arms stretched so that I could take in all of the girls, we went to the school building, and arranged the Sunday school papers and took them around to the different class rooms. The bugle blew and the girls scampered away for line-up. The young people were soon marching into the school auditorium, and after the opening exercises were dismissed to go to their different classes.

We have nine Sunday school classes this year, two of them composed of non-English-speaking Navajoes, and both of them being taught by strong Christian Navajo young people of the 10th grade. There are about fifty students in these two classes. Maxwell, the teacher of one of these, asked me to talk to his class, using him as my interpreter. I love the Navajo people, and I love to tell the wondrous Gospel to these children. Very few of them have ever read it. Their every expression betrays their eagerness to know of the true God and of His love for them and their people.

This statement has often been made to me, "The Indian has a religion of his own, he worships the God of Nature, why take to him another religion?" This summer while on the Arizona desert I saw Nature at work. I saw the dense blackness of the night, felt the terror of the storm, when the lightning flashed and the thunder roared, and the rain fell in torrents. I felt the hot rays of the sun, the monarch of the desert. I felt the brooding silence that hovered over the land. These things inspired awe and fear in my heart, together with a sense of the love and nearness of the Father-God, but I found myself wondering what was their message to those without the revelation of God in Christ. As I went among the people I saw the insufficiency of the Indians' religion as it is at work among the people. I saw the joyless expression on the faces of women and little children; I saw the dread and fear of evil spirits, and the awful darkness result-

ing. In contrast, I felt abundant life coursing through my veins, my soul was at liberty, and I felt the nearness of God bringing life, light and joy. My heart was filled with gratitude to Him for giving me the knowledge of the Gospel, and the following verses came to my mind, "He hath abolished death and brought life and immortality to light through the *Gospel*." "Ye shall know the *truth* and the *truth* shall make you free." "If the *Son* shall make you free, you shall be free indeed." I was glad for a sufficient religion, and returned to my work feeling more keenly than ever that I was a debtor to those who



FIVE LITTLE NAVAJO INDIAN GIRLS AND TWO OLDER STUDENTS AT SHERMAN INSTITUTE

have not this life, and who are sitting in darkness, waiting, waiting, waiting.

After Sunday school I met with the Young Men's Christian Association in the auditorium. These Christian boys are wonderful and they are working hard for their own association. A week ago Berlyn Stokely, a friend and helper who is a student at Redlands University, took our Young Men's Christian Association boys on a hike, and they had a glorious time. We also have a Junior Young Men's Christian Association composed of very interesting little fellows. The Young Men's Christian Association boys have a prayer circle in one of the boys' rooms each Sunday night after dinner.

Our Young Men's Christian Association is not very large, owing to the fact that we need a man worker at the school who could give all his time to the boys and mingle with them in a social way. Much of the success of our Young Women's Christian Association work is due

to the fact that I am on the grounds each day and am constantly in touch with the girls. But while we do not have quantity in our Young Men's Christian Association we surely have quality, as they are a very determined and interested bunch of Christian fellows. Last Sunday's meeting was unusually interesting. The leader talked on the need of leadership among the Indian people and his impassioned appeal to the boys to prepare themselves for the need, made a great impression on the boys.

The bugle called the children to dinner, and afterwards on my way over to the Young Women's Christian Association prayer circle, at 1:00 o'clock, five little Navajo girls who cannot speak or understand a word of English, came running as hard as they could to meet me. They crowded as closely as possible to me, wanting to be loved a little. We could not talk to each other, but we smiled and played together for ten minutes. When I am with these dear little girls I cannot help singing to myself the song, realizing the truth of the words, "Do you know the world is *dying* for a little bit of love?" At the prayer circle I found some twenty girls kneeling in prayer and I knelt in one corner of the room, my presence being unknown to the other girls gathered there. Girl after girl led in prayer, many of them for the first time, and I found myself wondering what would be the results of this sort of training. Not a girl failed to pray for all who were interested in the Indians, and I became a better woman and a truer missionary because of their prayers for me.

After the prayer circle the Young Women's Christian Association meeting was held. This was our missionary meeting and was presided over by the Missionary Committee. Beth Miles gave the talk, telling the girls about her own tribe, the Nez Perces. A collection for missionary work among the Indians was taken at this meeting, and \$2.35 was given. We are thinking of buying and sending a folding organ to a graduate of Sherman who is now a missionary among the Indians.

The usual church service held at 2:30 was quite interesting. Rev. Mr. Macquarrie preached on "Goals," and two violin solos and a vocal solo were rendered by friends from Riverside. After the service I was on the lawn, going from group to group laughing and chatting with the girls or talking seriously about the things worth while. At 4:30 the bugle called for regimental drill and supper, and I left for home, tired but happy, to use *Monday* for rest and correspondence.

On *Tuesday* afternoon I again started for my field of service. On the car to Sherman I enjoyed the company of one of the Indian girl graduates now attending high school in Riverside. When we reached Sherman my five little Navajo friends came running to me for a little more loving. They surrounded me, happy if only they could touch me, while my heart took them all in. A complete list of nearly two hundred Navajoes is being compiled. I was planning a



MISS MENZER (center row at left) AND HER NAVAJO Y. W. C. A. CABINET

social for our Protestant babies. By Protestant babies I mean about seventy-five little boys and girls who are mere babies. I had to get permission from the head matron for some of the Young Women's Christian Association girls to attend a dinner party which was given by their Bible class teachers. It was four o'clock before I was ready to meet with any of the girls, and I found myself with Rose Peshlakai, a tall, beautiful Navajo girl from Chin Lee, Arizona. She and her cousin, Nonabah Gorman, were at the Ft. Defiance school. Shortly after coming to Sherman they accepted Christ as their Saviour, and found the abundant life in Him, becoming two of my best helpers. On this particular afternoon Rose and I sat down under one of the palm trees and opening our Navajo Bibles we studied together, she as teacher, I as pupil. I don't expect to learn the Navajo language unless God leads me to serve Him on the Navajo field, but I am anxious to know something of it, and to have our Navajo students know something of the Bible in their own language, therefore this little private tutoring from Rose. Many of the Navajo girls gathered around us and they certainly did laugh at my facial expressions when I tried to pronounce some of their words. It was soon time to leave and those girls escorted me to the car, and waved as far as they could see me.

Wednesday afternoon and evening, as usual, were full. The missionary society of the Methodist Church in Riverside asked me to give a Sherman program. I took six girls, each representing a different tribe. The opening number was a mandolin duet by two of the girls, a Ute and a Pima. I then gave a brief talk about my work at the school and our needs, after which one of the girls rendered a vocal solo. All of the girls then gave brief talks, and it was interesting to watch the effect on those who heard. One of the girls challenged the white women to talk more about Christ and less about clothes. She had evidently observed that before the meeting they were discussing the fashions. She gave them a real sermon. I had to chuckle inside at her boldness. Our program concluded with a song by the girls, and we reached Sherman in time for supper.



ROSE AND NONABEL—TWO INDIAN INTERPRETERS

In the evening at 7 o'clock our Bible classes met in the school building. Instead of teaching this year I spend my time visiting the classes and seeing that the Protestant children are in our services. The resident priest is very friendly with the boys and is on the grounds with them almost daily. They are learning to respect and love him, and he appears to be a fine character. I only wish that the Protestant people of America would wake up and realize the importance of a more aggressive program for these Indian schools. These children ought to be given every advantage to develop into strong Christian men and women. Our work here cannot progress

much farther without the help of a man religious worker for the boys, and a building which can be used as a social center and chapel.* We have nine Bible classes this year, taught as usual by friends from Riverside who are truly interested in the work. The most interesting

*Beginning with April 1st, Rev. G. Albert Vennink has undertaken work in cooperation with Miss Menzer as Religious Work Director in Sherman Institute. Mr. Vennink is jointly supported by several Home Mission Boards through the Joint Committee on Indian Missions of the Home Mission Council and the Council of Women for Home Missions. Miss Menzer is a Y. W. C. A. appointee and with Mr. Vennink will have charge of the promising religious work among the Protestant Indian boys and girls at Sherman. Mr. Vennink will specialize with the boys and Miss Menzer with the girls. At the request of their parents more than sixty per cent of the eight or nine hundred pupils in attendance are assigned to Protestant instruction. Steps are under way on the part of the Riverside Federation of Churches for the providing of a church building containing class rooms erected on private grounds adjoining the school for use of the Protestant Indian boys and girls. The Roman Catholics already have a chapel for such purposes.

class is that of forty-five Navajo boys. A friend of mine is teaching them, using Rose and Nonabah as her interpreters, and is laying a good foundation for their faith in the hitherto unknown Christ.

A football game was scheduled for *Thursday* afternoon, and at 2:30 I was there with the girls on the bleachers, rooting with all my strength for "our side." Most of the fellows on the team are strong Young Men's Christian Association boys, and it always pleases them to know that I am interested in their sports. How I long for the time when there will be a Young Men's Christian Association religious worker here to mingle with the boys in their sports, as well as to



NAVAJO Y. M. C. A., SHERMAN INSTITUTE, CALIFORNIA

help them with their problems in a way that I, a mere woman, cannot do.

After the ball game I went over to the Ramona home to try and get acquainted with some of the new girls who are very bashful. There are forty Hopi girls who recently came from Hoteville, Arizona, being brought here in opposition to their own will and that of the parents. They are very hostile to Christianity and the white man's civilization, and at first they refused to talk to me or even smile at me. I am gradually gaining their friendship.

As I entered the grounds *Friday* afternoon, the "sweeping squad," my name for the little boys who are detailed to clean the grounds, was busy cleaning the lawn in front of the office. These are non-English-speaking Navajoes, but as I drew near, off came each khaki cap and a big smile and a cordial "hello" greeted me. You would laugh to see these little youngsters in their long khaki trousers, made for boys twice their size. I made a visit around to the

shops as the boys like to feel that you are interested in their work as well as in their souls. From the shops I went to the hospital to see the sick children, and incidentally to encourage the girls who are taking nurses' training. Two of our girls from Laguna, New Mexico, who finished their nurses' training course at Sherman, are now taking the course in the Methodist Hospital at Los Angeles, one of the largest and best equipped hospitals in the city. The head nurse at the hospital said that Sherman could well be proud of them.

Saturday is usually a great day at Sherman, for the girls are allowed to go off the grounds, and at 2:30 they are seen making their way in groups to Arlington, where they go to buy "good eats." I generally visit on the lawns or go for a walk with the girls who, because they do not have money for "eats" must stay at home. Last Saturday I took the little girls for a walk. We followed an irrigation ditch that is near the school, to a shady place where there was a quantity of sand. I allotted each girl a portion of land, and we set out to make an Indian village. We had a great time and the artistic ability of some of the girls was clearly seen in the landscape gardening. One thing that pleased me was the sight of a church on every girl's land.

I love these children very dearly, and I am glad to spend my life for them in the hope that the Indian of the present and the Indian of the future may know Christ, and in knowing Him, will find the solution to the problems of their race.

LETTERS FROM INDIAN BOYS AND GIRLS WHO HAVE ATTENDED SHERMAN INSTITUTE

"At School I was faithful to Christ, as you know, but when I went out working I wasn't very strong but anyway I had the "stiek-to-it," so I stuek to it. The greatest temptation I have is my old habit which is smoking, and this habit is the biggest fight I am having today. I will never think that I am a full fledged Christian until I am victorious over this habit, and I simply got to get more encouragement in my fight."
L. W.

"I am so happy because I have a new life. How I long for the people who turned me away to come to know Him too! I would want to tell them. My life began all over when we organized our Association last year." A. A.

"The day or night never passes without my reading my Bible, for I love the words of Jesus more each time I read them; and I want to know Him better because I have not the faith I ought to have. But I do know that 'nothing satisfies but Jesus,' and although I do not understand His words fully I know that some day I'll understand, for Jesus will make it so that I will."
R. B.

"I must keep on doing something to help my people, those who are sitting in the great darkness, and I am praying for them every day. Some of these Navahos are quite interested in the Word of God and are taking hold the best they know how. Let us keep on crying to God. He will pour His power upon our tribe who are bound in the superstitions of the devil. We cannot realize what the power of God means. Many things are impossible to man, but with God all things are possible. Faith in prayer will soon change the whole of this reservation."
G. H.

Educating the Village People of India*

BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

Author of "The Geography and Atlas of Protestant Missions, Etc.

At a meeting of representatives of the missionary societies in Great Britain, held in the autumn of 1916, the serious degree of illiteracy in the Indian Christian community, especially in the Mass Movement areas, and the need of a thorough study of the educational requirements of the villages, were thoroughly discussed. A plan was resolved upon then which could be carried out only in 1919 and 1920, after the war permitted its execution. A Commission, appointed by the missionary societies in Britain and America, was selected, consisting of educationists from the sending countries under the chairmanship of Principal Fraser of Trinity College, Kandy, Ceylon. Other members were Dr. Fleming, formerly of Forman Christian College, Lahore, now a professor in Union Seminary; Miss Allan, principal of Homerton College, Cambridge, one of the largest training institutions for teachers in England; Mr. Kanakaryan Paul, General Secretary of the Indian National Council of Young Men's Christian Associations; and the Rev. J. H. Maclean, a missionary of the United Free Church of Scotland in South India. Eight others on the field gave invaluable assistance in different ways; and at the close of their investigations, the Viceroy of India graciously invited the chairman to Simla, the summer capital, and gave the Commission the benefit of his counsel. It thus bears all the marks of perhaps the most expert commission sent forth by missionary societies for special investigation.

The Commission spent four months traveling in the United States, Japan, the Philippines and Ceylon, with a view to bringing to bear on Indian questions some knowledge of the experience gained in those lands. Though almost wholly a British committee, its members felt that a great deal was to be gained for India by a study of educational methods in America and the Philippines; and for high school work and some forms of village education by a study of methods in Ceylon.

After arriving in India and visiting Madras, the Commission began their formal work by meeting the National Missionary Council for counsel and consultation. Nearly five months of travel over most of the Empire followed, during which time they visited about three hundred schools, held fifty-three conferences and had private interviews with leading Indians, Christian and non-Christian. Finally, the Commission spent a number of weeks in digesting and formulating into a report the vast stores of material gathered. This appears in a little-great book of only 222 pages under the title of "Village Education in India," published by the Oxford University Press in 1920. Wonderful as that report was, its brevity made it impracticable to give detailed accounts of the various schools visited, and hence it lacked the picturesqueness demanded by the average reader interested in the subject. Consequently Dr. Fleming later prepared, on his own responsibility, a companion volume of almost identical size and published also by the Oxford Press in 1921, entitled "Schools with a Message in India," a fascinating exhibit of his Commission.

This report has been so highly commended by educational authorities,—like Sir Michael Sadler,† himself chairman of a similar Government Commission charged with investigating Indian University education,—that the salient points of that volume and its later companion book are here reproduced, sometimes in the very words of the volumes themselves, with or without quotation marks affixed. If these sample extracts, so to speak, succeed in alluring the reader to purchase and study both volumes, the present writer will be satisfied.

I. INDIA'S EDUCATIONAL CONDITIONS

The facts confronting the missionary educator in the Indian Empire are disheartening and often apparently baffling. Here are some of them:

(1) There are more than 700,000 villages in India, while at present in all the Empire there are only 142,203 primary schools for boys and girls, a large proportion of them in cities.

(2) The average population of a village is approximately 360, which would yield less than sixty children of school-going age, and small schools are an extravagant expedient.

*Based on two books, "Village Education in India," and "Schools with a Message in India," by Dr. D. J. Fleming, Macmillan and Co.

†See *International Review of Missions*. October, 1920, pp. 495-516.

(3) Even these hypothetical sixty boys and girls are divided up into classes which cannot well meet together because of social and religious differences; and some of these groups ordinarily refuse to go to a school attended by any of the others.

(4) The type of teacher is difficult to determine and more difficult still to secure in the number required, to say nothing of the cost, even if little over a living wage is paid.

(5) The economic level of many of the villages is so low that little or nothing can be contributed toward school support.

(6) In rural India public opinion does not favor the education of the lower classes, as may be seen in the prevailing illiteracy, quoted as 89 per cent among males and 99 per cent among females.

(7) The natural solution of providing central schools is not widely feasible, at least for girls and younger children of the primary grade; as social habit, climatic considerations, and exposure to physical dangers militate against young children going more than a short distance to school.

(8) Even in the case of those who are induced to enter primary schools, nine-tenths are in the lowest classes, and there is a tremendous leakage between the lowest and highest grades. Hence it happens that 39 per cent of those who study in these schools lapse into illiteracy very soon thereafter.

(9) In general, results are so unfortunate that the Missionary Educational Council of South India said in 1916: "We are not securing under our present system of general education what we set out to accomplish, but in certain directions we are actually demoralizing the communities amongst which we are working." And yet it has been very truly said, "There are no undeveloped resources in India comparable to the neglected and uncultivated powers of the masses." When it is further remembered that 79.4 per cent of the Christians are illiterate, the gravity of the situation becomes accentuated.

Inefficient teachers cause children to waste their time for nearly two years on the primer. The primitive character of the school accommodations and its location are against efficiency, as the following quotation suggests:

"The average mission village school is held in a mud-walled building, or on the veranda of the teacher's house, or out under the shade of a tree. These open-air schools sound idyllic; but where the boys are in plain sight, the father or mother who wants an errand done, simply gives a shout, and off goes the boy without even waiting to finish the sentence he is reading. The equipment often consists of nothing more than a table and a chair for the teacher, matting for the pupils to sit on, a blackboard, registers, and a clock. Sometimes, in order to keep up attendance, it is necessary to threaten the parents with the removal of even this meager equipment. The pupils number from fifteen to forty, but generally about twenty. Not half the pupils may possess a book, for their parents cannot scrape together the price of one. A few fortunate ones have a slate, but the slate pencil may not be more than an inch long. . . . It is on the mud floors of such village schools that the educational battle is lost or won in India. But it is not the lop-sided thatched roof, nor the mud walls, nor the simple equipment that need cause anxiety. The source of defeat lies elsewhere—in the poverty of the people, the curriculum ill adapted to the needs of the country-side, the inadequate training of the teacher, the almost total lack of his after care, and the limitation of the sphere of education to the score or so of wriggling infants, rather than an attempt at an uplift of the whole community."

II. EDUCATIONAL PROBLEMS

Surely problems enough have emerged in what has already been said; yet let us look more in detail at a few of the difficulties which the missionary has to face.

In India's poverty, economic problems loom large before the missionary educator, especially as by far the largest number of his constituency are among the very poor, relatively few of whom own any land and still fewer any plant adequate for carrying on a trade. Child labor is widespread, and parents among the lowest classes expect the child to earn his meal a day and an occasional loin cloth. How great an obstacle poverty is will be realized when it is recalled that the income of the family rarely exceeds \$48 a year. Yet the coming of a village school brings to it a certain degree of prestige; the presence of a teacher furnishes a sort of protection and provides one person at least who can read and keep the villagers in touch with the outer world. Moreover, many a poor man is at the mercy of his employer. He cannot read the document which he is asked to sign—by touching the pen of one who writes his name for him—and finds too late that he has signed away his property, or his liberty. Being unable to count, he cannot refute his master's statement that the debt which brought him to serfdom has not been worked off. Through ignorance he is at the mercy of blackmailing constables and village officials. The missionary shows him how different all this would be, if his children could write and count and read—how they might cease to be chattels and become free men. And so the village school is finally started and does its work more or less efficiently as the time of holding its sessions—as to hours in the day and months of the agricultural year—is accommodated to local conditions.

The item of a proper teaching force is hardly less a problem. According to a government report of 1917, only 65,818 primary school teachers out of a total of 210,667 have received any training at all. This is one reason why the curriculum stays so close to the "three R's." Lack of training also lies back of much of the stagnation in the schoolroom and of failure to make it a social center in the village. If after-care of these teachers were a rule, these defects could be gradually remedied. The Commission cites the experience of the United States in the Philippines as suggesting a way out, through its elaborate system of supervision, its vacation schools for teachers, its divisional institutes held for five weeks, and its local assemblies. To leave such a system to already overburdened missionaries untrained for such work is impracticable; hence their appeal for specialists, sent out for the purpose, who can gradually train Indians for the service. The great objectives are to enable them to teach reading in a vastly better and quicker way than is now in vogue, to show the children how to observe common objects and all forms

of life about them, to play and work happily, to serve their homes and the village altruistically and efficiently, and to inspire them to continued study through life.

Another problem lies in the employment of spare time for instructional purposes of those older than primary scholars, especially if they have completed the primary work. Night schools are a common expedient for such work. Dr. Fleming tells of a common experience in this connection.

“The missionary in charge paid twenty-five rupees for the land and canvassed the people of the nearby villages for the building. They gave bamboo and grass for the roof and worked in their spare time on the mud-walled building. A school of fifty-five boys and men from fourteen to thirty years is now running. Since they must come in the dark, paths through the prickly pears gave trouble. Besides, there is fear of snakes and scorpions. So they come in groups of five or six, clapping their hands and singing. A lantern is hung out at the school. The missionary always keeps on hand some permanganate and a lance to use if any one has been bitten. If anything happens in a village—a death or a marriage—none will come from that center. The session begins with a drill, to make them orderly and obedient. After a Scripture lesson comes the struggle with reading. Occasionally father and son study from the same book. The men, of course, are tired, and it is hard for them to keep awake. When the lessons are over, it is too late for most of them to go home. Hence they lie down on the mud floor and sleep until morning, going home early for a meal before work. . . . The pupils come because they want to learn, not because they are sent. They are, therefore, not so apt as day pupils to revert to illiteracy.”

Vocational middle schools are greatly needed in India, as are cooperative societies, farm colonies, community welfare agents, provision for inter-section migration and other movements for economic improvement. Girls' education in its higher forms is likewise urgent. These are discussed most scientifically and suggestively, though they do not lie so closely within the average village and its problems.

III. THE COMMISSION'S EXHIBITS

The most interesting contribution of the Commission is Dr. Fleming's volume of detailed exhibits (“Schools with a Message in India”), showing exactly how the various problems have found their solution in outstanding experiments and adequate accomplishment. One actually sees through his descriptive pages and their half-tones the finest pieces of missionary educational work in that great Empire.

Here is a wonderful system of half time schools carried on as a business proposition by the Buckingham and Carnatic Mills of Madras, where 1,300 of the 1,700 half-timers voluntarily study the half day when the age limit does not permit them to work in the mill, and in which process they learn the dignity of labor and its profitableness when it is intelligent. Welfare work of various sorts proves a blessing to them and to their homes.

Vocational schools for villages are illustrated by Bishop Azariah's experiments with the very limited capital of schools supported by the Home Missionary Society, and by Miss Evans' Girls' School at Ongole, which successfully combated the usual tendency to pauperization.

Another type of institution is Tyndale-Biscoe's School for Boys in Srinagar in romantic Kashmir. How this phenomenal educator transformed a lot of haughty Brahman slovens into a community where caste is almost forgotten and manliness is emphasized, marks being mainly on the basis of character making and service to the community and Empire, is one of the most striking stories of recent missionary work.

In the chapter on training for citizenship the fascinating account of Trinity College in beautiful Kandy, where the chairman of the Commission sits enthroned in the love and respect of that Pearl of India, shows the reader what is possible when the great objectives of education are grasped and made dynamic by a forceful leader.

Dr. Sutherland, a canny Scot up on the heights of the Himalayas, does a unique work in making his 350 boys literate in Nature's book, as few schools in the world are doing equally well.

Space limitations forbid mentioning successful attempts to teach girls how to live at home through the family system training of Miss Smith up in lofty Kalimpong, in Miss Crouch's school down on the hot Madras plain, and in Miss Vickland's up in Assam.

In a time when provision must be made for training the multitudes who are coming into the Church through the mass movements, the chapter upon "Illiterates and Emergency Methods" is most suggestive as described by Mr. Posnett of the Wesleyan Mission at Medak, Nizam's Dominions. The action songs, so easily learned and used in evangelization, make the unique Indian version of the Prodigal Son, the Cana Wedding, the Sower, the Widow of Nain, live as never before. No wonder that such song and action preaching are so rewarding.

Omitting many other interesting exhibits, we can only mention what in some senses is the most fascinating picture of the entire collection, Professor Fleming's account of the school of India's poet-laureate, so well known in America, Sir Rabindranath Tagore. Christian missionaries may well learn from this ardent member of the Brahmo Samaj and his Bolpur institution how to worship and know God and how to live the devout life while in the world and yet above its lower allurements and distractions.* All Christian educators and all those teaching in foreign mission lands, are deeply indebted to Dr. Fleming and to the Commission for these volumes.

*It so well illustrates the whole spirit of Dr. Fleming's "Schools with a Message in India," that it is reprinted in another part of this issue.

The School of Rabindra Nath Tagore*

BY D. J. FLEMING, PH.D., NEW YORK

About one hundred miles from Calcutta near a village called Bolpur, is Rabindra Nath Tagore's school for boys, called Shantiniketan—the "Abode of Peace."

There are about 150 pupils in the school, of whom fifteen are girls, the daughters of teachers and others living near. In age the boys range from six to eighteen years, but no boy is taken in over twelve years of age; so all of the older boys have been in the school for a considerable time. During examinations the boys are without supervision, being put upon their honor, and the system is said to work well. To a very large extent the boys make their own rules, elect their own judges, and all minor offenses are handled by boys' courts. No resort is made to corporal punishment. The penalty may be extra work in cleaning rooms for other boys. Or it may be in the nature of ostracism—having to eat apart, to stay outside one's school class, or even to refrain from talking with other boys. Experience shows that a judge must be over thirteen years of age, and must have been in the school at least three years. No one would attempt to say that the boys always decide wisely. But they are growing in the process, and if any boy is not satisfied he may appeal—something rarely done.

Tagore believes that there has been too much imitation of the West in the development of the present system of education in India. Too often, also, it is merely the external characteristics that attract attention—buildings, furniture, regulations, and syllabuses rather than the essential spirit of their society, literature and the numerous activities of a rich corporate life.

In contrast with this imitative spirit, the poet asserts that only that education is true which acknowledges the mind to be a living thing, and therefore stimulates it to give out more in quality and quantity than is imparted to it from the outside. Consistently with this theory he has encouraged in his school the spontaneous expression of each lad's spirit in song and poem. He assumes that it is a perfectly normal thing for them to be producing and bringing to him their efforts without hesitation or formality. The boys have several manuscript school magazines, in which they are encouraged to think and write for themselves, and for which illustrations are handed in. The poet takes a great interest in these, and often will suggest lines for improvement.

Modern education in India has seemed to him like a carriage to a horse, the dragging of which merely serves to provide it with food and shelter in the stable of its master. He would say that one great reason why Indian education has been utilitarian, and has resulted in imitation rather than creation, is because students are compelled to learn through the medium of English. Tagore believes that all that is valuable could be obtained merely from the study of English as a second language. But since no college would be open to his boys if they had been educated only in the vernacular, English is used as the medium of instruction in the two highest classes, and is taught as a second language by the direct method from the lowest class.

The staff consists of twenty-two teachers, so that on the average there is one teacher for every eight pupils. There is no permanent head master, the school being controlled by a council of masters, of whom one is annually elected to be the executive head and to be responsible for its management. To

*Abbreviated from Dr. Fleming's "Schools with a Message in India." Published by The Oxford Press.

this staff Tagore gives himself without stint. Every evening a great, deep-toned bell sounds out from his veranda inviting the members of the staff and their wives to his simple bungalow. All seat themselves on the floor. A single lamp on a low table in front of the poet suffices to light up the pages of some great masterpiece chosen for the evening's reading. It may be from Whitman, Browning, Shelley, or Edmund Holmes. After being read in English, it is translated, section by section, into Bengali verse, keeping in a wonderful way most of the rhythm and the beauty. After the poem has been reread as a whole, a discussion, full of good humor and marked by informality, takes place. It is noteworthy that these readings come not once a week, but every evening. Thus the staff is kept mentally alert, drawn together, and permitted to share the poet's ideals and inspirations.

The ideal of social service receives a limited embodiment. One night school for aborigines and two for Bengali villagers are carried on by the boys.



THE OPEN-AIR CLASS ROOMS OF RABINDRA NATH TAGORE'S SCHOOL NEAR CALCUTTA

They gave the money for the digging of a deep well for a Santhal village near by. Some of the money was earned by manual labor on the part of the boys. Occasional fires in the villages give opportunities for rendering organized service, to which they gladly respond. Help is given to the surrounding villages in time of epidemics. A cooperative store, under the management of the teachers, has been organized as an example for the boys, and it is hoped to extend its service to the people round about.

Nature is one of the great teachers in this school. This is what one would expect from one who writes that, "In a little flower there is a living power hidden in beauty, which is more potent than a Maxim gun." He feels that it is India's mission to realize the truth of the human soul in the Supreme Soul through its union with the soul of the world; and that this mission urges them on to seek for the vision of the infinite in all forms of creation and in the human relationships of love; to feel it in the air we breathe, in the light in which we open our eyes, in the water in which we bathe, in the earth on which we live and die.

Bolpur can give one none of the grandeur of the Himalayas, but there is a very definite charm about the plains which stretch away to the horizon, almost unbroken except by a date palm here and there, or a tree-clump about some distant village. One finds himself refreshed by the fresh air and sense of open spaces. There is joy and freedom from restraint. Many of the boys go about barefoot, "for the earth has her subtle modulations of contour which she only offers for the kiss of her true lovers—the feet." Like all the boys of India, they love the coming of the monsoon, and gladly adjourn to let them take off their upper garments and run out in the first refreshing downpour of rain.

An open-air regime is adopted as far as possible, not only for its physical effect, but for the mental development of the pupils. Classes are held under the shade of trees or in the open verandas. Once the lesson hour was interrupted by a boy's insisting that they listen to the song of a bird in the branches overhead. About this his teacher wrote: "I am quite sure that my class learned more from that bird than it had ever done from my teaching, and something they would never forget in life." Sometimes the boys climb up a tree to do their studying in its friendly branches. They move in an atmosphere of love for nature, and of sympathy for all living things. Examination papers written on the grass, nature study in long rambles out from the school, the study of the stars in the soft Indian moonlight on the clean sweep of plains—all these find a ready response in every boy's heart.

To a Westerner the immediate grounds and buildings do not suggest beauty. There is no sign of the English emphasis on culture through architecture. Nor is there any special plan in the structures. But there is simplicity—in life, in clothes, in equipment. India regards simplicity of living as an essential element in all true education. Therefore, in his school, in spite of those who enjoy expensive habits, he had to provide for "this great teacher—this bareness of furniture and materials—not because it is poverty, but because it leads to personal experience of the world." In starting the school some eighteen years ago, the deepest need for his people of which he was conscious was not an external nor material thing, not wealth nor comfort nor power, but the awakening of his people to full consciousness in soul freedom, the freedom of the life in God.

Music is a second valued teacher in the school. In a room in the guest-house are kept India's great musical instruments for the use of the boys. Over in the temple is a large organ. Training in music is given by the poet's nephew. Rabindra Nath Tagore is himself a musical genius. Occasionally, as he walks through the groves, he becomes possessed by some new harmony. Lest these rare tunes be forgotten and lost, the nephew is alert to catch and record them. Hundreds of tunes have thus been kept for the school. On rainy days, or when the moonlight streams through the trees above them, the boys, with a love of music so characteristic of India, like nothing better than to sing his lyrics. Often when the moon is full they will walk across the open country to some chosen spot with one of their teachers, and will sing late into the night, or listen to some story. Creative imagination is given free rein, and singing, dancing, theatricals and amateur literary ventures are all encouraged.

The dominant ideal underlying the school at Bolpur is that of education through sharing a life of high aspiration with one's master. This is a tradition that has come down through the centuries from the old forest colonies with their line of great teachers or *gurus*.

The method of this master, apart from an address in the temple each Wednesday (their Sunday), is not conscious inculcation of religious teaching,

not a process of outer discipline, but a dependence on the unseen atmosphere of aspiration that pervades the place.

Most impressive to any one interested in religious education are the morning and evening times of meditation. Before dawn, while earth's shadow still is deepest, a clear-toned bell awakens the eight score boys of the school. In the darkness they merrily run to the great well with its buckets and rope, and there each has his morning bath. Then, just as dawn is breaking, at another sound from the great bell the boys come out from their various dormitories with their little mats in their hands. One here and one there, in the open or under some tree, these boys sit down for meditation. For fifteen minutes these figures are almost motionless. Amongst the youngest might be one or two who are watching a bird or looking at the blossoms in the trees overhead. For they are not compelled to meditate, but only to remain quiet for this interval. It seems evident, however, that all the older boys have attained a mastery of themselves and are given up to meditation and to prayer. During that quarter of an hour the great red Indian sun comes up over the horizon, and in the presence of that glory they form a great circle and chant a common prayer.

This time of meditation is a mere incident in an atmosphere of contemplation. Not that these boys are not most normal little fellows. The series of goal-posts we see across the fields, the shouts that come from the dormitories, the kinds of boyish wrongs that are brought before their self-governing councils, the very bearing of the boys, alert and happy—all betoken natural, care-free boy life. Every student, however, knows the habit of his master. The poet rises at half-past three in the morning, and gives until six to prayer and to meditation. Every boy also knows that this spot was chosen years ago by the great poet's father as a place of retirement and of prayer. Beside them in the grove is a marble prayer-seat, put up to mark the spot where Maharshi Devandra Nath pitched his tent under three trees, and for weeks at a time would spend his days in quiet prayer.

Again at sundown the great bell tolls. The boys come from their games to get their little mats, and again they sit scattered for fifteen minutes in silence. Their shawls of saffron, yellow, pink, olive, red, blue, vermilion—so characteristic of Bengal, and which had brightened up the morning—can scarcely be distinguished as the rapidly gathering dusk encircles them. Before they rise the great expanse of stars is there above them, and in its ennobling presence the great circle again is formed, and they chant in Sanskrit the following prayer:

Thou art our Father. Make us conscious of this truth that thou art our Father. Let our salutation to thee be true. Save us from all hurts. Drive away all the sins from our hearts, and send to us all that is good. Thou art the source of all happiness, and thou art the source of our welfare. Thou thyself art blessedness.

As the almost startling rhythm and intonation of that last line is still echoing in one's thoughts, the circle becomes a band of rollicking normal boys ready for the evening meal. It is this school tradition of meditation growing day by day into a habit—the habitual composure of the self in God's open door at the beginning and the end of each day—that makes one turn down the avenue of *sal* trees to the guest-house with the deepened conviction that India at its best has for us of the West an emphasis that we need.

BEST METHODS



Mrs. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK

A PROGRAM OF PRAYER FOR A CONGREGATION

Many there are who, while they outline a program of study and a program of service or work for the congregation, have a feeling that prayer should be unplanned and spontaneous. The disciples said, "Lord teach us to pray" and the Lord instead of rebuking them with the admonition that no man could teach another to pray, gave them a lesson in prayer. Paul suggested a program of prayer to the churches and listed some of the specific needs of his work to be included in it.

Should we not have a definite plan and program for training and exercising congregations in that greatest of all possibilities—prayer?

A SUGGESTED PROGRAM OF PRAYER

I. IN THE HOME

1. Every couple married by pastor and every family moving into congregation either presented or urged to buy a copy of some book of Scripture readings and prayer for the family altar.

2. Suggested forms for grace and thanksgiving at meals furnished to every family, and taught to children in Sunday school.

3. Special effort on part of pastor or church visitor to call at each new home in the congregation and pray with the family that God's blessing may there abide.

4. Calls of pastor and church officers in times of special joy or sorrow, with prayers of thanksgiving and intercession.

5. A calendar of prayer furnished to all members annually, monthly or weekly, listing specific blessings and needs.

6. Children taught to take part in family worship by reading or reciting verses of Scripture, singing hymns, saying grace at meals and leading in short sentences of prayer.

7. At least one leaflet on family prayer and Christian home life distributed to all members of congregations each year.

II. IN REGULAR CHURCH SERVICES

1. Special prayer for special needs, international, national, community and congregational, added to the regular prayers of the church.

2. The prayer-meeting service made a real *prayer-meeting*.

III. IN SPECIAL SERVICES

1. As occasion arises meetings held to
 - (a) Give thanks for blessings received.
 - (b) Intercede for special needs.

IV. IN CHURCH ORGANIZATIONS

1. Careful study by officers of needs of the work, with agreement upon things for which prayer should be offered. "If two of you shall agree as touching anything they shall ask it shall be done for them." Mat. 18:9. The things agreed upon should be kept before the organization through:

- (a) Lists given to members.
- (b) Posters on walls.
- (c) Earnest intercession in the meetings.
- (d) Announcements by officers and teachers.

2. Special classes in studies on prayer.

3. Members taught to pray in public.

4. Members influenced to give a regular place to prayer in their daily lives.

THE LIMITLESS OPPORTUNITY

There are limits to the opportunities and possibilities of all methods of work save one. The only limitless opportunity is prayer. He who has learned to pray knows no limitations of geography: he can cross oceans and climb mountains. He knows no limitations of poverty: any needed blessing is his. He overcomes the limitations of weakness: his strength is made the strength of ten and single-handed he puts a thousand to flight.

Prayer has sent out missionaries and supported them. Prayer has built mission stations and equipped hospitals. Prayer has opened closed doors and given entrance into the hearts of men.

The only limit placed on what may be accomplished through prayer is the limit of our faith, "According unto thy faith be it unto thee" is not an obsolete measure of the early Church but the measure and the limitation of what we now accomplish through prayer.

What God Has Said of Prayer

All things, whatsoever ye ask in prayer, believing, ye shall receive. Mat. 21: 22.

If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. John 15: 7.

Whatsoever ye shall ask in my name that will I do. John 14: 13.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven. Mat. 18: 19.

And Jehovah saw that there was no man and wondered that there was no intercessor. Isaiah 59: 16.

If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not. James 1: 5.

Ask, and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you. Luke 11: 9.

Before they call I will answer; and while they are yet speaking I will hear. Isaiah 65: 24.

If ye then, being evil know how to give good gifts unto your children, how much more shall your father who is in heaven, give good things to them that ask him? Mat. 7: 11.

Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. Psalm 2: 8.

Pray ye therefore the Lord of the harvest that He send forth laborers into his harvest. Luke 10: 2.

If my people, who are called by name shall pray, then will I hear from heaven. 2 Chron. 7: 14.

Pray without ceasing. 1 Thess. 5: 17.

What Men Have Said of Prayer

Whoever prays most, helps most.—*William Goodell.*

Expect great things from God.—*William Carey.*

Every step in the progress of missions is directly traceable to prayer.—*Arthur T. Pierson.*

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—*Eugene Stock.*

Let us advance upon our knees.—*Joseph Hardy Neesima.*

Communion without service is a dream; service without communion is ashes.—*Robert E. Speer.*

I never prayed sincerely for anything but it came, at some time—no matter at how distant a day—somehow, in some shape—it came.—*Adoniram Judson.*

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—*John Wesley.*

Ten minutes spent in Christ's society every day; aye ten minutes, if it be face to face and heart to heart, will make the whole life different.—*Henry Drummond.*

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—*Archbishop Trench.*

On all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—*Henry M. Stanley.*

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.—*Martin Luther.*

V. FOR NON-RESIDENTS AND SHUT-INS

1. Regular letters sent to all non-resident members calling attention to plans of the congregation with definite suggestions for prayer.

2. "Shut-ins" informed by calls or letters of the needs and goals, and enlisted as intercessors.

VI. THE CONGREGATION PRAYING FOR THE PASTOR

A SOCIETY THAT PRAYS

The one thing that impressed me about that Missionary Society was that it knew how to pray.

"How did you teach your members to pray?" I asked the president.

"It hasn't been easy, but it is worth while," she said. "Three years ago we had a study class, using Fosdick's 'Meaning of Prayer.' Every member who was in that class realized the possibilities of what we might accomplish through prayer. We appointed a Committee on Prayer and Devotional Life of the Society. They have worked hard and with wonderful success.

"We have no more hurried and unprepared devotional services. No more time is given them at the meeting than formerly but hours more of time are given to their preparation. Sometimes the woman who takes ten minutes to lead a devotional period spends hours in finding the material she wants and in getting ready for the meeting. Instead of having people who have given little thought to it lead in prayer, members are asked to be prepared to lead. For instance, if we are going to have a meeting on Medical Missions we ask one member to lead in prayer for all of our medical missionaries. She is expected to find out who our missionary doctors and nurses are, where they are located and what their special needs are. She does not deliver an address on medical missions or seek to impart information to the Lord in her prayer, but she does know how to pray intelligently for the actual needs of the work.

"Sometimes we pray around our

mission stations, assigning the stations to different members, each of whom is asked to be ready to lead in prayer for the thing she finds to be the greatest need in that station. The leader says, 'Let us pray for station.' The woman, who has been previously asked, leads the prayer for this station. Then the leader says, 'Let us pray for station,' and so on until we have gone into all our mission fields in prayer. Some of the women write their petitions, others pray extemporaneously, but all pray with earnestness and intelligent information.

"At the close of every meeting our committee hands to each member a prayer card or slip as a guide for intercession until the next meeting. On this are listed facts about our financial goals and how much is yet needed to reach them; special needs in the congregation and in our mission stations; membership campaign and other items for which intercession should be made.

"We have had different plans for daily prayer but either by a prayer calendar or by a list given out at each meeting we urge every member to begin the day with Bible reading and prayer. All of our 'shut-in' members are in a League of Intercessors. Some one calls on them or writes them after every meeting, keeping them in touch with reports that have been made and new needs that have arisen. Our committee have literally gone out in a hunt for people who were shut in and who therefore had large opportunity as intercessors. They have presented the opportunity in such a way that many people who formerly felt they were entirely shut out of missionary service have great joy now in having part in the work. They give a leaflet, 'Shut In but not Shut Out' to every one to start with, and then follow that with other leaflets from time to time. We know that our shut-in members have accomplished wonders through prayer and they are so happy in having actual part in the work.

"One thing that has helped our

members to learn to pray aloud in the meetings is the sentence prayer slip prepared by our Board. They have printed sentences of missionary prayers which may be cut apart and pasted on cards or pasteboard and given to members, each of whom leads in a sentence of prayer. We gather these up at the close of the meeting so they can be used again. There are many good things in our Missionary Society, but all of us realize now that the most wonderful privilege we have is prayer."

HOW ONE CONVENTION PRAYED

1. Months in advance of the meeting a Prayer Committee was appointed. This committee studied carefully the needs of the work. They prepared a slip listing the successes of the work of the past year for which thanksgiving should be made and the needs for which the convention should intercede. This list was sent to every delegate as soon as she was appointed, together with a letter urging that each one should prepare for the convention and come to it along a pathway of prayer.

2. A general call to prayer for the sessions of the convention was published in the church papers and missionary magazines, and those who stayed at home as well as those who attended were asked to pray for the convention.

3. Upon arrival at the registration desk each delegate was given a slip containing the convention keynote verse and suggestions for special prayer for the first day. Also suggestions that she should be in time for the periods of intercession and that groups of delegates pray together as occasion should offer.

4. The suggestion was made that every committee should face its work with prayer.

5. Before the business session of each day there was a half hour of intercession. The doors were closed after the singing of a hymn and late arrivals went into another room or waited outside.

6. Inexpensive slips had been prepared—one for each day—on which was noted a passage of Scripture to be read by each delegate. General and specific objects of prayer for that day were listed. Thought was given to the phases of the work to be presented each day when the objects for prayer were chosen.

7. The devotional periods were neither hurried nor crowded out. Fifteen minutes at the beginning and fifteen minutes at the close of each session were given to meditation and prayer. All of these periods were arranged by the same woman who asked others to lead at times in accordance with her general outline and plan. No matter what unfinished business was under discussion when the hour set for the Period of Intercession came, the convention gave itself to prayer unless there was a motion to extend the time. More time was given to actual prayer in these periods than to talks on the importance of prayer.

8. During the sessions a member of the committee was in charge of a blackboard in the front of the auditorium. A line was drawn through the middle. On one side was written, "Give Thanks For:—" and on the other "Pray That:—", as the reports were given and addresses made she printed items for which special thanksgiving should be made and special petitions offered. When the board was full or when the president called for prayer the blessings received and the needs faced were the basis on which earnest, intelligent prayer was offered. Prayer was made more than merely a customary formality for the opening and closing of each meeting.

9. Special attention was given to the circulation of literature on prayer. The committee consulted with the Literature Secretary in advance and arranged to have for sale the best leaflets and books obtainable.

10. The closing period of the conference was a period of intercession. After the business was finished and in ample time for adjournment at the

hour scheduled there was a quiet time for a parting message of inspiration, for thanksgiving for the work accomplished and prayer for courage and strength to face new tasks.

11. As each delegate went out she was handed a little folder giving some thoughts and some petitions for the homeward way.

MOTHER'S OLD MANTEL PIECE

A young matron was remodeling a beautiful home. "The one thing I want for my home more than anything else in the world is my mother's old mantel piece," she said. "I know it isn't solid mahogany, and that it's scorched in front by the flames of the old logs that have burned beneath it, but it embodies for me the most beautiful ideals of home, with mother and father gathered with the children around it to roast apples and pop corn

and tell stories and learn great abiding lessons, and last of all every night to kneel there to pray before we were tucked into bed. Somehow I feel that mother's old mantel piece would make more 'atmosphere' than all the wonderful mantels that the builders can plan."

A woman in one congregation has recently proposed to her pastor that she will present a copy of a family altar book to every couple he marries.

Here is a suggestion for pastors and for women's societies and brotherhoods. It is so much easier for the structure of homes to be builded right than to be remodeled. Many a young couple on the day of their marriage would willingly decide to make daily prayer together part of their life if such a book were given them and some loving heart helped them to build the structure of their home around an altar to God.

AT THE THRESHOLD

My delightful overnight visit was over. My busy office with its multitude of things to be done and problems to be worked out loomed up before me. My bag was packed. The goodbyes had been said. At the door before I went out my hostess paused and took my hand.

"Wait a moment," she said. "Let us pray with you before you go over the threshold."

Her husband and young son completed the circle by taking her hand and mine as they followed each other in a few sentences of prayer for blessing on me as I went out over their threshold. The lad prayed as simply and naturally as did his father and mother.

My eyes were moist when I lifted my head. I had gone across many thresholds back to the problems of my work, but never with such a blessing as this. I pressed the hand of my hostess.

"That was the most beautiful thought!" I said.

"Our threshold prayer has become a household habit," she said. "When we go out each morning we face so many things we know not, that we always pause at the door to pray before we pass over the threshold. We travel a great deal, and often we are in hotels with so little opportunity to have any home surroundings, but we always stop at the door of our room to pray as we go out. Years ago we began to take our friends into our threshold prayer. When a young student called one day to discuss an especially vexing problem, it seemed so natural to stop at the door to pray with him as he went out.

"Sometimes my folks have to have breakfast at different hours and go out 'single file' and we cannot have our morning prayer together, but always at the threshold I can send each one out with a blessing.

"The day our son started away to school not one of us could have gone over the threshold without stopping for prayer that his feet might be led all along the way.

"It has come to pass that almost unconsciously, wherever we are in the morning, as we go out we pause at the threshold to pray."

Again I pressed her hand as I went across her blessed threshold to face with a new courage whatever that day held in store for me.

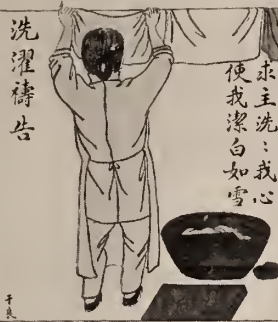
多必也告禱



求主開我的心門
將主接在我心中

開門禱告

多作功日每



洗濯禱告

求主洗：我心
使我潔白如雪

圖禱祈僕女



掃地禱告

求主掃去我心的
污穢使我常作清心人



打油禱告

求主賜我智慧如聰明的
聖女常預備油
在器皿裏



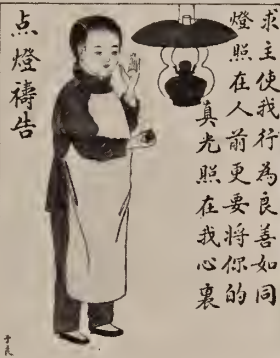
送信禱告

求主使我信上加信常要
與主交通



提水禱告

求主賜我活水
使我永遠不渴



點燈禱告

求主使我行為良善如同
燈照在人前更要將你的
真光照在我心裏



澆花禱告

求主降
靈雨在我心裏
發生我心中的
善種



燒茶禱告

求主降靈火燒去我心中冷淡
常存熱心事奉主

THE CHINESE WOMEN WORKER'S PRAYER CHART

1. When opening the door: "I pray Thee, Lord, to open the door of my heart, that I may receive Thee, Lord, within."
2. When washing clothes: "I pray Thee, Lord, wash my heart and make it pure and white as snow."
3. When sweeping the floor: "I pray Thee, Lord, sweep my heart free from all evil, and make it clean."
4. When huying oil: "I pray Thee, Lord, to give me wisdom like the wise virgins who had oil ready in their vessels."
5. When receiving or sending letters: "I pray Thee, Lord, to give me more faith that I may hold constant communion with Thee."
6. When drawing water: "I pray Thee, Lord, to give me the Living Water that I may never thirst."
7. When lighting the lamp: "I pray Thee, Lord, let Thy true light shine within my heart, and make me in all that I do to be kind and good like a lamp which lightens others."
8. When watering plants: "I pray Thee, Lord, to send down spiritual showers upon my heart so that it may bring forth good fruit."
9. When boiling water to infuse tea: "I pray Thee, Lord, to give spiritual fire to warm my cold heart, and give me a heart on fire to serve Thee."

CHINA'S "NEWEST THING IN A. B. C.'S"*

A test class for teaching the National Phonetic Script has recently been held in Kuwo, Shansi, where there was a large percentage of illiteracy in the constituency, but a keen desire to learn. Governor Yen's phonetic campaign had made an impression, but local enthusiasm had had better food than that, for had not old Mrs. Tang, matron of the Girls' School, not only learned to read and write it herself at the age of seventy, but in her holidays had taught it to four young men in her country village; and had not two of these young men when staying in a little out-of-the-way hamlet, roused the interest and admiration of the whole village by covering the black sooted walls of their room with texts of Scripture written in *Chuyin* with a lump of lime plaster, and then proceeded to teach the system to old and young in the hamlet. Had not Mr. Wong, who had just come to the city seeking baptism, and bringing with him his well-thumbed Gospel of John in phonetic, come from this very hamlet as a result of the teaching begun there in the little room with grimy walls?

Had not numbers of other people learned the *Chuyin*, amongst them Mrs. Ting, a country woman of forty, who had learned to read and write with no teacher but dear old Mrs. Tang? Mrs. Ting was now able to help in teaching others, as well as take a large share in the cooking and hard work that had to be done with a class of thirty women and girls. Old Mrs. Tang, notwithstanding her seventy years, was eager to walk several *li* into the country and do the housework in a friend's house so that she might be set free to go into the city and attend the class for phonetic.

A man named Wang has been led to believe in Christ through reading the Gospel of John in phonetic. Two young fellows by the name of Shuen, old Mrs. Tang's pupils, last year commenced teaching some people up in the mountains in the Lu-hsien district, phonetic script. Mr. Wang is one of those with whom they came in contact and whom they taught. During the summer he came down to the plain to seek work on a farm, and was taught further. When he returned to his home he took a Gospel of John (in phonetic) with him and has read and reread this precious book until he is quite familiar with its contents. Lately he has come back to Tang-koh-tsuen and is asking the Christians a great many questions concerning the meaning of what he has read. Mr. Wang asked the people who had taught him, to secure the whole of the New Testament in phonetic for him, no matter what it should cost. We have sold them a copy of Acts for him and trust it won't be long ere his desire for a New Testament can be fulfilled.

Gifts for this work in China are urgently needed by the Woman's Committee on Christian Literature. The committee contributed \$1,000 in gold last year from its slender resources for the use of the China Council, in order that the work of publishing and distributing simple textbooks in the *Chuyin* might be pushed forward as rapidly as possible. Make checks payable to Alice M. Kyle, Treasurer, 14 Beacon Street, Boston, Mass.

*The Committee on Christian Literature of the Federation of Woman's Boards has issued a leaflet bearing the title, "The Newest Thing in A. B. C.'s," by Miss Clementina Butler, of the Methodist Episcopal Church. It has been so popular that two additional editions have been printed and distributed.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN,
156 Fifth Avenue, New York City

PRESENT STATUS OF RELIGIOUS BODIES IN AMERICA

By WALTER LAIDLAW, PH.D.

Secretary of the Federation of Churches,
New York

All religious workers in America ought to be thankful for the energy which the United States is showing in the progressive improvement of its censuses of religious bodies. Inquiries concerning churches were made in 1850, 1860, and 1870, but these were limited to the number of organizations and buildings, their seating accommodations and property values. It was not until 1890 that anything approaching a full schedule was set up.

In 1920 the writer made for the War Department a computation of the religious composition of the United States as of December 31, 1916, as a basis for a fair apportionment of army chaplains under the Army Reorganization bill which became effective in July, 1920. The Roman Catholic figures of church membership are identical with Roman Catholicism's estimate of its practical population since its membership includes all baptized infants. Protestant bodies, on the other hand, include only a fraction of their population in their statistics of membership. As a rule evangelical bodies include in their communicant membership only those who have made a profession of personal faith.

COMPUTATION OF POPULATION OF UNITED STATES, DECEMBER 31, 1916, ON A MINIMUM AND MAXIMUM BASIS

	Minimum	Maximum
Evangelical	70,270,861	77,297,471
Roman Catholic ..	15,721,815	15,721,815
Other Religions ...	2,841,193	2,841,193
Unattached	12,630,145	5,603,535

101,464,014 101,464,014

In Canada the decennial census includes the denominational attachment of every individual. On this basis the evangelical element in the United States would number 78,374,961.

The Roman Catholic element in the United States, December 31, 1916, was 15.5 per cent, while the evangelical element ranged from 69.2 per cent to 76.1 per cent.

From 1906 to 1916, the population of the United States claimed by the Roman Catholic Church increased from 14,210,755 to 15,721,815, or, for the ten-year period, 1,511,060, which is 10.6 per cent.

In the same ten years, the evangelical bodies practicing adult baptism grew in communicant membership 28.2 per cent; evangelical bodies practicing infant baptism 23 per cent; evangelical bodies practicing both modes of baptism 17.2 per cent; and Lutheranism, which admits to confirmation only at the age of 13 years, increased 17.4 per cent. In the same period, population grew 17.1 per cent. In other words, Roman Catholicism did not grow as fast as population, while Protestantism's communicant membership grew faster than population.

The decline in the Roman Catholic figures for the nation at large was somewhat but not wholly due to the surplus of emigration over immigration during the years of the war. The Roman Catholic Church is not only failing to grow in states where normal immigration has a big deposit, but failing to grow in states where immigration never has had any big deposit. The exact facts are shown in the following tables:

Fifteen states where the membership of the Roman Catholic Church in 1916 was exceeded by the membership of from one to sixteen other religious bodies, all of them evangelical except in the case of Utah and Idaho, where menacing Mormonism had the excess. In seven of these states the Roman Catholic membership in 1916 was smaller than in 1906, indicated by (*).

No. of Protestant Bodies with Larger Membership	Memberships		
	1890	1906	1916
16 North Carolina	3,106	4,683	4,989
9 South Carolina	6,306	12,138	*9,514
9 Tennessee	21,118	20,296	23,015
7 Georgia	13,209	22,674	*18,214
5 Arkansas	4,523	38,114	*21,120
5 Alabama	15,565	49,747	*37,482
5 Mississippi	13,351	33,619	32,160
4 Virginia	14,536	33,765	*36,671
4 Florida	19,843	20,596	24,650
2 Oklahoma	2,953	42,998	47,427
2 West Virginia	18,415	47,072	60,337
1 Kentucky	108,828	195,186	*160,185
1 Kansas	79,485	109,641	128,948
Utah	321,238	630,529	604,712
Idaho	7,009	9,831	10,000
Idaho	5,658	21,244	*17,947
	333,905	661,604	632,659

Nine states and the District of Columbia where the Roman Catholic Church in 1916 had a smaller membership than in 1906, making 16 states of the 48 states of the Union where Roman Catholicism in 1916 reported a smaller membership than in 1906, and 24 states where it is distinctly receding.

	Memberships		
	1890	1906	1916
New Hampshire	46,965	141,015	136,020
Louisiana	249,133	562,087	509,910
Montana	29,587	85,123	78,113
Nevada	4,653	11,729	8,742
Vermont	50,365	96,791	78,178
Michigan	261,483	578,982	572,117
Minnesota	319,728	445,045	415,664
Colorado	55,425	117,435	104,982
Missouri	191,605	450,167	445,352
District of Columbia .	44,227	51,503	51,421
	1,253,171	2,539,882	2,400,499

Eighteen states where the Roman Catholic membership increased from 1906 to 1916, but wherein the percentage of Protestant membership in all religious bodies in 1916 was larger than in 1906, while Roman Catholicism's percentage had fallen off.

	Memberships		
	1890	1906	1916
New Mexico	118,325	143,009	177,727
Rhode Island	113,829	230,531	261,312
Massachusetts	723,091	1,271,419	1,410,208
New York	1,356,624	2,689,139	2,745,552
California	184,525	416,951	494,539
Wisconsin	293,134	594,428	594,836
Illinois	559,205	1,096,569	1,171,381
Pennsylvania	657,620	1,429,099	1,830,532
North Dakota	31,091	72,072	95,859
Maryland	166,365	196,401	219,530
South Dakota	30,259	71,781	72,113
Delaware	13,854	28,503	30,183
Washington	24,527	88,213	97,418
Wyoming	8,453	12,075	12,801
Nebraska	60,592	118,545	135,537
Iowa	193,555	244,243	262,513
Oregon	35,566	41,549	49,728
Texas	117,283	362,772	402,874
	4,687,898	9,107,299	10,064,643

Six states where Roman Catholicism advanced both in membership and in percentage of the total membership of religious bodies.

	Memberships		
	1890	1906	1916
Arizona	22,353	35,071	84,742
Connecticut	179,935	352,368	483,834
New Jersey	262,675	519,332	790,764
Maine	67,703	133,434	148,530
Ohio	395,428	656,059	843,856
Indiana	140,118	205,705	272,288
	1,068,212	1,901,969	2,624,014

The Roman Catholic Church increased (1906-1916) only in states having in 1920 but 13.6 per cent of the population of the nation, and having (1910-1920) but 16.4 per cent of the gains of the nation's population. It lost (1906-1916), 168,328 members in 24 states having 33.9 per cent of the nation's gain (1910-1920), and gained only 947,344 members in 18 states having a population gain (1910-1920) of 6,821,170, or 49.7 per cent of the nation's gain. It grew absolutely, only in 6 states; and grew in these only 111,712 less than from 1890 to 1906. Unless I am much mistaken the six states of its absolute increase, viz., Arizona, Connecticut, New Jersey, Maine, Ohio and Indiana, will show in 1920 a relatively higher foreign element than in 1910, and in this is the explanation of its growth there. These six states have but 7.8 per cent of the area of the nation.

Evangelical religion is surely shown by the above facts to have an enormous preponderance in the United States, and to have great fields white for harvest throughout its wide domain. On the basis of the 1920 population census and the 1916 census of religious bodies a statistical measurement of Protestantism's possibilities for religious education and evangelism could be made for every state.

That the Roman Catholic Church gains its increases from the churches using foreign languages is strikingly shown. The membership of its churches using foreign languages increased 22.1 per cent, while churches using English only increased 1.5 per cent. But even the Roman Catholic

churches using foreign languages failed to grow as rapidly as the Protestant churches using the English language.

MEMBERSHIP OF CHURCHES USING FOREIGN LANGUAGE ONLY, 1916

Adult Baptism Group ...	67,886	
Infant Baptism Group ..	174,281	
Both Modes Bapt. Group .	149,020	
Lutheran	538,364	
	<hr/>	
Eastern Catholic	929,551	} 23.8%
Roman Catholic	298,972	
	<hr/>	
Roman Catholic	3,306,439	71.6
Jewish	215,421	4.5
Latter Day Saints		
Other Religions	5,848	.1
	<hr/>	
Total	4,756,231	100.0

But What About New York?

The metropolis of the nation and the largest city of the world is the greatest Roman Catholic city of history. It also has from one twelfth to one-eighth of all the Jews of the globe.

What of New York? Marvelous to relate, the evangelical churches and the Eastern Catholic churches are the only ones that made any advance 1906-1916.

MEMBERSHIPS, NEW YORK CITY

	1906	1916
Protestant Episcopal	92,534	106,611
Lutheran	51,285	61,947
Presbyterian	48,914	61,707
Methodist	49,970	50,745
Baptist	43,601	45,848
Reformed	24,005	25,706
Congregational	21,096	25,230
	<hr/>	<hr/>
All Other Protestant Bodies	331,405	377,794
	<hr/>	<hr/>
	37,913	41,715
	<hr/>	<hr/>
Protestant	369,318	419,509
Roman Catholic	1,663,265	1,545,562
Other Catholic	18,067	39,235
	<hr/>	<hr/>
Christian	2,050,650	2,004,306
Jewish	*93,819	*93,819
Other Religions	3,536	3,002
	<hr/>	<hr/>
	2,148,005	2,101,127
	Dec. 31,	Dec. 31,
	1906	1916
Population of City ..	4,323,656	5,356,328
Per Cent Protestant Communicants in City Population ...	8.44	7.83

*30,414 "heads of families" reported in 1906, equivalent to 93,819 persons reported in 1916.

Protestantism added 50,191 to its communicant list in the ten years when Roman Catholicism lost 117,703, and Roman Catholicism's large loss was responsible for the loss in the Christian Church membership of New York City, despite the gains of Protestantism and of the Eastern Catholic churches, of 46,344. Protestantism's increase, however, did not keep pace with the growth of population, and the religious leaders of the world's largest city face the solemn fact that from 1906 to 1916, while the city gained 1,033,000 in population, the enrolled membership of all religious bodies decreased to the extent of 46,878 persons. This loss is due not only to the decrease of Roman Catholic membership, but to the static conditions of Judaism, which, although it numbers from 1,500,000 to 1,750,000 persons in the population of Greater New York, has less than 100,000 with regular synagogue connection.

To interpret evangelical Christianity to Roman Catholics from all countries of the globe, and to interpret it to Jews who as yet fail to recognize that Jesus internationalized Moses, the Protestant churches of Greater New York have a task severer than that of the churches of any other large city of the nation.

Facing the greatest Roman Catholic and greatest Jewish city of history, the evangelical communicants of Greater New York are only one in every thirteen of its population, and while, as yet, registering no decrease in the aggregate of their church rolls, are certain to do so within a short time unless two things happen: (1) such federation of their forces as, on a neighborhood plan of work, will come into contact with the actual or potential Protestants of every square foot of the area of the whole city, and (2) increase of the population in the cradles of Protestant homes.

What of New York? The enrollment in Protestant Sunday schools in New York City fell off nearly 30,000 from 1906 to 1916, equivalent to a decrease from 81 per cent of communi-

cant membership in 1906 to 64 per cent in 1916. The church organizations of the seven leading Protestant communions in 1916 numbered 847 and Jewish organizations numbered 748. Protestantism and the Eastern Catholic churches are increasing in membership, but Roman Catholicism is declining, and Jewish organizations may in 1926 exceed those of Protestantism.

*Extracts from the address delivered at the annual meeting of the Home Missions Council and the Council of Women for Home Missions, substantially the same as the leaflet, "Roman Catholicism and Protestantism," by the same author. The leaflet, which contains other valuable information and other statistical tables, may be obtained from the Council of Women for Home Missions, 156 Fifth Avenue, New York City. (5 cents.)

SOME RECENT LEAFLET ISSUES

An attractive, illustrated leaflet entitled "Migrant Workers in Harvest and Cannery" sketches the groups of itinerant workers in seasonal employments, and tells of the work carried on by eight cooperating Women's Boards last summer for farm and cannery migrants in New Jersey, Delaware and Maryland. (10 cents.)

Several reprints of sections of the Annual Report of the Home Missions Council and the Council of Women for Home Missions are now published in pamphlet form: "The Unfinished Task Among American Indians" (3 cents), "Negro Americans" (4 cents), "Cooperative Achievements in Home Missions" (6 cents).

Another pamphlet is the "Permanent Interdenominational Committee on Spanish-Speaking Work in the Southwest," a resume of actions taken by that Council, of the rules of comity adopted at its meetings, and some projected interdenominational enterprises. (4 cents.)

All of these issues are obtainable from the Council of Women for Home Missions, 156 Fifth Avenue, New York City.

FROM SURVEY TO SERVICE

As foreword to the adult home mission study book "From Survey to

Service," by Dr. H. Paul Douglass, Dr. Miles B. Fisher has written the following for the Joint Committee on Home Mission Literature:

"The study of home missions has often been the study of work done by home mission boards, a transcript of records arranged in orderly fashion showing the work accomplished, the work in process, and the work yet needing to be done. Profitable studies have been provided of special phases of the work among immigrants or race groups, along the frontier or in the cities. Such texts provide for the study of home missions in simplest terms.

"There are reasons why, in the effort to understand the problem fundamentally, we should have some studies more analytical than these. Such a study was made by the author of this book in his earlier work, *The New Home Missions*. Since that time the outlook has somewhat changed:

"1. Recent years have amassed a volume of accurate knowledge about our land, its people, and its enterprises. Rich results of such surveys are available, valuable to us in the effort to adapt organized Christianity to the changing situations.

"2. The war demonstrated and developed community consciousness and capacity for cooperation, called for emphasis upon essentials in religion, and brought a realization of the existence of a shocking lack of moral quality, indicating its causal relation to lack of religion.

"3. Organized Christianity is on trial as it has not been since the closing decades of the eighteenth century and early years of the nineteenth century. All elements of the problem should be studied, and the work of the Church and its mission agencies be appraised.

"The Church cannot pretend to meet the new day without taking to heart these facts and their implications. By the same token an adequate program of home missions must take account of them."

What Every Church Should Know About Its Community*

Every church should have a constructive program for serving the social needs of its community, both individually and through the largest possible cooperation with other agencies for social uplift. This program should have as its objective the permeation of the community with the Christian spirit, and the raising of the community life to Christian standards. This community policy should become a permanent part of the life and activity of the Church. But the program itself should be revised and enlarged as the community advances and new needs appear.

To formulate such a program each church must know the outstanding social needs of its neighborhood, and, if the place is not too large, of the entire community. It must from time to time review this information in order to measure the progress of the community, and to estimate its own success in putting religion into the community life.

I. *Population.* The program of a church almost certainly will vary with the changes in population. Therefore every church must know whether the population is increasing so as to demand additional church work or decreasing so as to demand the removal of a church, or whether it is so changing in character as to necessitate a different type of church work.

II. *Church Life.* No church can develop an adequate community program without cooperation with other churches. It must, therefore, see itself in relation to the total religious life of the community.

III. *Education.* The Federal Council stands for "the fullest possible development for every child, especially by the provision of proper education and recreation." Therefore the

churches must know whether the educational equipment of their community meets this standard. This knowledge will indicate what facilities for popular education ought to be provided by the Church, and what improvements in public education ought to be demanded by church groups.

IV. *Recreation.* The churches represented in the Federal Council have set up the same standard for the provision of recreation as for education. This is because of the menace of evil recreation, the effect upon children of idling about the streets, and because also of the demonstrated power of proper recreation as a constructive moral force in the community life. The rapid spread of prohibition and the shorter workday increase the importance of the right use of leisure time. Therefore must the churches know the recreation facilities and the recreation deficit of their community.

V. *Health.* The churches stand for the conservation of health because of its religious values; because the body is the temple of God; because to save life by the prevention of disease is just as religious a duty as to minister to the sick; because sickness is productive of poverty and loss of opportunity.

Hence churches must know the facts about the disease and death rate of the community and its causes. They can then carry out their religious ideals by cooperating with the local health officers and by arousing the community to a more adequate protection of health.

VI. *Housing.* The Federal Council stands for the protection of the family by the provision of proper housing, because of the relation of housing to health and morals, and because overcrowding means the removal of that privacy which is one of the great moral restraints. Therefore the churches must know how the people are housed and must work for proper housing conditions.

*Excerpts from a pamphlet published by the Commission on the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22d St., New York, N. Y.

VII. *Labor.* The Federal Council stands for the industrial conditions stated in the "Social Creed of the Churches." If the churches are to get these realized in their communities they must be constantly informed concerning the community deficit in this field.

VIII. *Immigrants.* If the churches are to develop a ministry to their foreign neighbors they must know those facts which will indicate possible points of contact. If they are to assist in the Americanization of immigrants they must know what provisions are being made by the community for their welfare; they must build powerful religious centers in foreign neighborhoods.

IX. *Charities.* The churches have always been active in the relief of suffering. If this work is to be efficient today every church must know the facts concerning the general relief agencies of the community, public and private, and must relate itself to the general community plan.

X. *Delinquency.* If the churches are adequately to seek and save the lost they must know accurately the

causes of delinquency and vice in their community and work unceasingly for their removal.

XI. *Public Morals.* The Church cannot stand as a protector of public morals, it cannot even safeguard youth unless it knows definitely the local institutions and agencies that destroy morality. Eternal vigilance is the price of moral safety as well as liberty.

XII. *Civics.* The standards of life and morality which the churches hold can be realized fully in the community only when the influence of religion and education is reenforced by municipal action. Beyond the function of the city in police control, fire prevention, paving, water supply and regulation of conflicting interests is its great new function of working aggressively for the abundant life of its people. When the city government makes virtue easy and vice difficult; when it fights for public health and public recreation; when it is a powerful force for the beauty and livableness of the community and for the economic strength and justice of its industry, it then becomes an agency of the Kingdom of God.

TESTIMONY OF THE U. S. MINISTER TO SIAM

I have just returned from Northern Siam and have made a careful investigation of the work of the missionaries. It is of such exceptional character that I wish it were possible for all Americans to see the splendid constructive work being done by a body of men and women whose high moral character and devotion to duty reflects glory on our nation.

At Chiangmai the work of Dr. J. W. McKean with his Leper Hospital was a great revelation. The modern treatment of leprosy by chaulmoogra oil and its derivatives is used with most excellent results.

The boys' and girls' schools are doing constructive work that is bound to bear a rich harvest in the future.

At Lampang I found the hospital a worthy institution; also the boys' and girls' schools, the tannery and shoe making factory are all doing a great deal for Christianity.

As the American Minister to the Court of Siam, I wish to express again my great appreciation of the splendid work being done for Siam by men and women who reflect the highest courage and the noblest religious spirit that ever animated the souls of men, to lift up and make better the great mass of the people, who before the coming of the missionaries were indeed in a hopeless situation.

Bangkok, November 1, 1920.

GEORGE W. P. HUNT.

NEWS FROM MANY LANDS



ISLANDS OF THE SEA

Living Epistles in New Guinea

THE Neuendettelsau (Duteli) Mission in New Guinea uses an interesting and effective method for spreading Christianity. As soon as an opening is gained to a new field, the members of a church already organized elect a group from among their number, usually entire families, and send them out as colonists to the new territory. All that is required is that the inhabitants signify their willingness to hear the "God-speech," and to give up their pagan religion. The colonists, followed by the prayers of the home church, settle in little groups and give a living picture of the Christian faith in their walk and conversation. They do not preach, but if occasion arises they witness for Christ. Sometimes the colonists are killed and eaten, in which case others simply take their places.

The Island of Yap

THE little island of Yap in the Pacific has engaged the attention of the world, owing to the controversy between the United States and Japan as to a mandatory agreement. Yap is a part of the Pelew Group of islands, about 380 miles southwest of Guam, which has been under American jurisdiction since the Spanish War. The word Yap means "land." It is about eighty square miles, inhabited by about 7,000 Micronesians and mixed races, who are inoffensive, but whose scale of civilization is low. The chief value of the island lies in its geographical position, as it makes an admirable cable station between the Hawaiian and Philippine Islands.

Early explorers did not hold the islands as of any importance, but in the latter part of the last century Spain claimed the group and Germany hotly contested the claim. Appeal was made to the Pope, who settled the matter

by assigning the Marshall group to Germany and Yap and the Carolines to Spain. At the end of the Spanish-American War Spain was bankrupt and sold the group to Germany. The United States could have had the entire group for the taking—in fact, native chiefs sent petitions through the missionaries to the "Great Father," at Washington to take them under his wing, but the request was denied.

Within the era of modern missions no Protestant missionary work has been done on the island. Roman Catholic friars attempted the conversion of the natives about 1680, and again in 1720, but practically all that was accomplished was to teach the natives to make the sign of the cross, and both attempts resulted in general massacre. Roman Catholic influence still prevails there.

A Cannibal's Grandson—Sumatra

LAMSANA, the grandson of a man who helped eat the first two missionaries to Sumatra eighty years ago, is now an earnest native preacher on that island. Upon his conversion as a lad he went to Singapore for an education, taking with him ten other lads. As there were no funds to support them, they all agreed to "eat themselves" while in school, a rather meaningful phrase, but equivalent to a desire to provide their own expenses. Eight years ago Bishop Oldham received a letter from a Battak Rajah representing fourteen headmen of pagan tribes asking for a teacher to be sent. Lamsana offered to go and the Rajahs were delighted to receive him. He spent some time teaching them, but workers were so scarce that he could not be allowed to stay long. After an absence of eight years Lamsana was able to go back last summer and found one of the Rajahs still waiting for the Christian teacher to come back. In all the intervening years

this Rajah had kept his people from becoming Mohammedans, persuading them that the Christian teacher would come back.

Missionary News.

A Notable Mission

PROBABLY no one has so intimate a knowledge of conditions in Fiji as Rev. Arthur J. Small, who devoted forty strenuous years to that difficult field of Christian effort, as a missionary of the Methodist Church in Australia. He has seen that group of islands transformed from a place of murder and cannibalism, to a land which is an inspiration for missionary enterprise. Eighteen years after missionary Thomas Baker and seven native helpers met death by clubs of savages Mr. Small baptized two of the murderers on the very spot where their victim fell. How successful has been the work of Mr. Small and his colleagues appears from the simple statement that no less than 77,000 out of 85,000 of the inhabitants are adherents of the Methodist Church. Seventy per cent of the Fijians are able to read and write their own language. Seven leading students have been sent to Allahabad Agricultural College for a three years course of training, chiefly in agriculture, and on their return to Fiji it is hoped that they will teach modern agriculture to their fellow-countrymen.

Work for Buddhists in Hawaii

REV. U. G. MURPHY, special representative of the American Bible Society, spent two months of the past year among unevangelized Japanese in Hawaii, most of whom have come from the two strongest Buddhist provinces of Japan. Mr. Murphy estimated that 80 per cent. of the Japanese laborers living in plantation camps where he gave addresses and sold Testaments had never before heard a Christian address; and that 25 per cent. of them had never heard a Japanese public address of any kind. On the whole, he found them of open mind, especially the Buddhist young

people in the schools, who not only purchased, but were eager that their fathers and mothers should come into possession of the Scriptures. In one instance a young Japanese school girl sent a strong appeal to Mr. Murphy to visit her people, who were Buddhists, in a distant section of Hawaii. Mr. Murphy made a special tour to this place, found these people, and they secured for him a gathering of all the Buddhist community. These Buddhists were so eager to hear about Christianity and to receive the teaching of the New Testament, that Mr. Murphy spoke for over two hours to them, explaining the teaching concerning Christ. At the close of this service every Buddhist present purchased a New Testament.

Some Hawaiian Figures

THE Hawaiian Islands have as many Buddhist temples as Christian churches—235,000 pagans to 20,000 Christians.

The Islands have 255,000 population: native Hawaiians, 23,773; mixed, 18,000; Portuguese, 27,000; Spanish, 2,400; Caucasian, 19,708; Chinese, 23,500; Japanese, 109,274; Filipino, 21,000; and every young Japanese wife has a baby on her back.

NORTH AMERICA

Episcopal Centennial

PLANS are under way by the Protestant Episcopal Church in the United States for a centennial celebration of the organization of the Domestic and Foreign Missionary Society, founded in 1821, in Philadelphia.

Francis Scott Key, author of the "Star Spangled Banner," was a member of the committee which framed the society's constitution.

The Ten Commandments Unknown

A TEST made last month in a Brooklyn, New York, public school to ascertain how many pupils knew the Ten Commandments, needs no comment. Out of 1,373 children

questioned 499 did not know the Commandments and 351 had never heard of them. Some of the answers were:

The first commandment is not to shoot craps.

Don't marry.

Do not make love to your neighbor's wife.

There shall be light.

The ten commandments were the ten amendments to the constitution.

Children must keep off the steps of street cars.

Not to swear for anything.

Don't hitch on wagons.

Don't crook anything.

Thou shalt not hit thy father or mother.

Love thy neighbor's wife.

Don't swindle.

There shall be water.

Industrial Experiment in Brooklyn

THE Home Department of the United Christian Missionary Society in 1919 decided upon a bold experiment, namely, to Christianize an industrial center of Brooklyn, New York. The Ridgewood Heights Christian church, a small congregation with a small frame building, was selected to make the effort. The Church Erection Board has provided a properly equipped building at a cost of over \$75,000, and none but trained workers are employed. The undertaking was begun in November, 1920, and the whole community is alert and watching.

There is a graded Sunday school already crowding its space. Nearly a hundred persons have been baptized. One room is used for a public forum where troublesome social and economic questions are brought for discussion and the pastor interprets them in the light of Christian truth. The men have shown a wide reading and an amazing astuteness in their thinking, but the important thing is that they are eager to turn on the light of Christ's truth.

Christian Laymen's Organization

THE American Board of Applied Christianity, recently incorporated with headquarters at 70 Fifth Ave., New York City, is declared to be the first technical school of its kind

in America. Its object is the scientific management of material things when used to support and advance spiritual causes. It will deal with the problem of what to do with money, with land, with buildings and with organizations to promote ideals, whether these ideals be civic, social or church.

Behind the new Applied Christianity Board are some well known laymen of New York, including Colonel Theodore Roosevelt, the new assistant secretary of the United States Navy.

Congregationalist.

International Friendship Promoted

THE Y. W. C. A. program for Indian girls is gradually linking them to the outside world, from which their isolation has been complete, and giving them real "adventures in friendship." Girls in India are finding they have friends in girls in America; girls in Roumania, in Czechoslovakia, in Italy, in South America—girls all over the world, are making friendships that are of an international nature. Recently, a group of American Indian girls received a letter from Sheng Tsai He, of Shanghai, thanking them for their interest which had been shown through a small gift of money.

Christians Appeal Against War

A LETTER from General Tasker H. Bliss to the Church Peace Union, in which he said that the responsibility for another war would rest entirely upon the professing Christians of the United States, has given rise to a nation-wide appeal for an international conference on reduction of armaments. Four of the largest religious organizations of the country, the Federal Council of Churches, the Central Conference of American Rabbis, the United Synagogue of America and the National Catholic Welfare Council, have issued the appeal. General Bliss' letter is embodied in the appeal. Among other things he says:

"Either there is no practical common sense among the people of the United States, or else they now know the essential facts that point to the necessity of such a conference. If the clergymen of the United States want to secure a limitation of armaments they can do it now without any further waste of time."

Southern Baptist Gifts

MUCH rejoicing was felt when the Southern Baptists successfully completed their campaign last year for \$75,000,000 for benevolences, but some disappointment has been experienced in the payment of the pledges. The Baptists, however, report a spirit of loyal devotion in the regional conferences. Altogether the results do not show failure. In 1920 the Baptists paid in cash \$16,851,000 for all campaign objects. In America there were last year in this communion 175,000 baptisms, in foreign lands 7,000 baptisms. There are now 2,500 Southern Baptists' missionaries and evangelists at work in America, and 450 on foreign fields.

Jews Drift from Faith

COMPOSITE answers to a questionnaire addressed to 160 rabbis and prominent Jewish laymen tend to prove that American Jews are drifting from the faith of their fathers. Three main reasons are assigned for this tendency: ignorance, skepticism and the dearth of inspiring leaders.

Two concrete suggestions for remedying conditions were put forth at the recent meeting in Buffalo of the Union of Hebrew congregations—concerted effort to awaken Jewish consciousness, and to spread a knowledge of Jewish ideals. Appeal was made for stricter observance of the Sabbath, and for religious equality for women.

Scandinavian Church Conference

FOR the first time in church history Swedes, Norwegians and Danes in America have been in conference. The date of the conference, October

6, 1920, was also the one hundredth anniversary of Jenny Lind, whose support of Christian work was acknowledged in a set of resolutions. "The Scandinavian Association of the Protestant Episcopal Church" was the name agreed upon for the organization, and the aim set forth was the building of a strong, unified, Christian American nation.

An Indian Program

THE Joint Committee on the Indian Work of the Home Missions Council and the Council of Women for Home Missions has made the following recommendations for Indian work:

(1) The speedy evangelization of pagan tribes and portions of tribes.

(2) The completion of the Indian survey at the earliest possible moment so as to make the findings available for the Boards and Agencies doing work among the Indians.

(3) An adequate program of religious education in government schools.

(4) The strengthening of mission schools and mission school work.

(5) A program of applied social Christianity in Indian communities and on reservations.

(6) Discovering and developing a trained native Christian leadership.

(7) The improvement of morale among government employees.

(8) While recognizing the Indian Bureau's decision to drop certain Indian schools as sound policy, a sincere protest is made against such closures when evidence clearly indicates that Indian children will not be cared for, will grow up in ignorance and will continue their pagan unenlightened existence in a worse state, perhaps, than their fathers.

Baptist Work for Mexicans

THE Baptists of the Southern Convention have a strong work for Mexicans in Texas where there are 650,000 of these Spanish-Americans. The chief centers are San Antonio, El Paso, and Austin. The Baptists have three mission workers in the lower Rio Grande Valley, where there are 100,000 Mexicans and a flourishing church and Sunday school in Brownsville. There is however a great lack of workers and of adequate equipment for these fields. About 2,000 of the Texas Mexicans are members of Baptist churches.

LATIN AMERICA**Prohibition in Mexico**

THE vote on statewide prohibition in Chihuahua, Mexico, has been postponed for two months to allow time for taking a census, thus giving more opportunity for an educational campaign. The favorable attitude of Governor Enriquez has greatly aided the campaign, as he promised that under whatever conditions the "dry state" may be established, the executive office under his charge will assume complete responsibility, and will guarantee a successful outcome.

Successful rallies were held at important centers, and at every stop along the railway workers distributed literature on the temperance question. In Parral, the second largest city of Chihuahua, the leading Catholic priest espoused the cause, and urged his people to attend the rally.

The enthusiasm of the evangelical church members and their hearty and faithful efforts formed the real backbone of the campaign.

JASPER T. MOSES.

Rebuilding in Guatemala

PRESBYTERIAN Mission buildings in Guatemala, destroyed by earthquake three years ago, are being rapidly rebuilt. The new church was dedicated on Christmas Day, 1920, the school and hospital costing about \$75,000, are half completed and the press is running full time. The Board has secured only part of the funds for this rehabilitation, but everywhere the people in Guatemala are asking for religious instruction and advance is imperative.

Anti-Alcoholic League

TEMPERANCE work in Guatemala has reached the point of establishing an Anti-Saloon League—or as they call it, an Anti-Alcoholic League. It was started in Quezaltenango in 1917. It soon had remarkable success in its native city, and began to spread to surrounding towns. It began to publish literature and before long

started a monthly paper. Branch societies began to multiply and its influence to be felt on public opinion, schools, the press, industry and even in the National Assembly. Its membership is still growing and its influence spreading.

Guatemala News.

Motor Bible Car, Argentina

THE workers and converts of the American Bible Society in Argentina have provided a motor coach for use in Bible distribution and open air meetings. Important towns of Argentina have been visited with good results. Effort is concentrated upon placing a copy of the Scriptures in each house, and a new feature of the work is the personal presentation to government officials, to corporation heads and policemen underlined copies of the Testament, with a suitable printed inscription showing that each copy had been especially prepared. These have been well received.

EUROPE**Albania Spells Opportunity**

THE career of Albania has been checkered. The Albanians have been successively under Turkish, Greek, Serbian and German-appointed rulers. Now the country is independent and a member of the League of Nations. The Albanians have waited twenty-six centuries for freedom—struggling against would-be conquerors from the north, south, east and west. In turn, the Tartars, Mongols, Romans, Normans and Turks have sought to possess this mountainous country.

Since the world war established Albania's independence she is free to adopt her own constitution, to make her own laws, establish her own schools, issue her own passports, coin and spend her own money and work out her own destiny.

The difficulties in the way of progress include a lack of trained leaders, inherited Turkish institutions, defi-

ciency in education, undeveloped resources, lack of railroads, social prejudices, religious differences and poverty.

Encouragement comes from the fact that the people are patriotic and sturdy; the climatic conditions allow for a great diversity of fruits, grains, vegetables and other produce; the soil is good; the mines are valuable. The leaders of the nation are conscious of their limitations, and desire to make their people strong and progressive. They are looking to America as a land of ideals—here is an opportunity to mould a young nation in education, in national responsibility and in religion. The American Board is opening new missions in Albania.

Christian Endeavor in Budapest

THE Christian Endeavorers of Budapest, decimated by the war, have combined their forces for Christian service. They are holding weekly evangelistic meetings in nine places, and conduct thirty Sunday schools. Eight of the Endeavorers do Christian work among blind people in three institutions, twenty-four among prisoners, twenty-nine among "depraved children," eight among persons who have attempted suicide, eleven among aged persons in poorhouses, seventeen among prostitutes. A committee of fifteen propagates Christian literature, and twenty-two conduct a correspondence mission. There is also conducted a special Bible school for university students. These Endeavorers edit a monthly religious paper, the *Mustermag* ("Mustard Seed").

Endeavorers in Poland are doing a similar work.

Christian Work.

MOSLEM LANDS

Letter of Moslem Converts

THE third Conference of Moslem Converts was held at Zeitoun, Egypt, March 28-31. The first conference was held in 1909, when the

following letter was sent to Moslems in other lands:

"DEAR FRIENDS:

"We, a company of converts from Islâm, gathered together in conference at Zeitoun, send you our greetings.

"Having heard from time to time, by means of the Christian missionaries working among you, that you have some doubt concerning the existence of actual converts from Islâm in the world at all, but more particularly in Egypt, the 'Citadel of Islâm,'—we (personally for ourselves present at the conference, and vicariously on behalf of those unable to attend) have the pleasure to tell you that we have heard and received the 'Good News' of Salvation through Jesus Christ, and having sacrificed all things to obtain this saving knowledge, we have found it the sweetest and most precious thing, for by it we have discovered at one and the same time our guilt before God and mercy and forgiveness from Him, together with deliverance from the power of sin. All we can desire for you is that you may obtain a share in this heavenly blessing, which the 'world' knoweth not, and never can know, that it may save you as it has saved us."

At the recent conference about 35 converts came together, including Egyptians, Nubeins, Sudanese, Syrians and Turks. Simultaneously a conference of women converts from Islam was held at Mataria.

Missions Among Kurds

LUTHERAN work among the Kurds was begun in 1911 by Rev. L. O. Fossum, who settled in Soujbulak, a Kurdish center of 20,000 inhabitants, and remained there five years. The war intervened, and three periods of pillage and murder left the place practically depopulated. The Inter-synodical Lutheran Missionary Society now plans to establish a group of schools and missions among the Kurds, who number 3,000,000 people, and occupy Antitaurus and Zegrus Mountains, which lie at the crest and junction of Turkey, Arabia and Persia. To gain these people for Christianity means a strategic position in the stronghold of the followers of Mohammed, and to obtain the hearts of the finest type of Near Eastern manhood. People who understand the political situation believe that evangel-

izing this race will go far to stop the chronic warfare of that troublesome region.

The Lutheran.

The Mardin Mission

MARDIN, a former mission station of the American Board in Asia Minor, has been transferred to the Syria Mission of the Presbyterian Church, U. S. A. It is a large town on the railway line to Baghdad and was the only American Board Station among Arabic-speaking people. Rev. George C. Doolittle of Sidon, who has recently visited the station, writes:

"Mardin is still under Turkish rule and the Mohammedan element is predominant. Christian tradesmen are obliged to form partnerships with Moslems; otherwise they would go to the wall. They furnish the business acumen, the Moslems security from molestation.

"An evidence of Moslem supremacy is seen in the fact that the Protestant congregation has for long years worshipped in a dark, unsuitable building, because they could not obtain permission to build a regular church on their property, owing to its proximity to a mosque and minaret.

"Between twenty-five and forty patients occupy the beds in the Mission Hospital and as many as one hundred cases are admitted during the month. Clinical treatments for both general and orphanage cases have been well on toward two thousand per month. By the latest ruling of the Near East Relief, hospitals must be turned over to the missionary societies not later than September, 1921. Who is to carry on this important hospital? There is no missionary physician in sight.

The Syria Mission proposes to augment the missionary force in Mardin up to the following strength: one man for evangelistic itinerating and administration, one for education, one for medical work, three single women for evangelistic and school work.

There are only eighty evangelical church members left, including fifteen

who united during the past year. The Sunday congregation in the dark, inconvenient church is composed of the regular membership and a few from other communities, plus refugee women and orphans—four hundred in all—the women and children sitting on the floor and in each others' laps. An aggregate of six hundred attend the Sunday schools.

INDIA AND BURMA

Census Reports Value of Christianity

A CENSUS reporter from a large native state, not under British government, makes the following statement: "The enlightening influence of Christianity is patent in the higher standard of comfort of the converts and their sober, disciplined and busy lives. We find that among Indian Christians no less than 25 per cent are returned as literate, while for the total population of the states the percentage is only six."

The Lutheran.

Students and Noncooperation

THE following figures in *The Bombay Chronicle* show the failure of noncooperation tactics among students in India:

As a result of the noncooperation movement, 104 out of 1,562 students of government colleges, 86 out of 1,390 students of aided colleges, 1,616 out of 20,238 students of government and aided schools and 428 out of 12,806 students of private high schools, have withdrawn from these institutions.

Religious Mendicants

MR. TAHALRAM GANGARAM, a Hindu, estimates the number of religious beggars in his country at 5,600,000 and their cost to India at least 65,000,000 rupees a month. He describes this body of men as a huge mass of selfishness, ignorance and superstition, and urges the responsible leaders of Hindu society to move for their uplift. "They should be impressed," he says, "with their responsibility to the public, urged to take up

useful work, trained to be teachers, given charge of little village libraries and reading rooms, and made preachers of pure religion, true morality and temperance."

Missions.

Progress in Punjab

THE missionaries of the Church Missionary Society in the Punjab, on the northwest frontier of India, report a steady increase in the offerings of village Christians in the Jhang Bar. In the past four years there have been 1,100 baptisms in this district, and the adherents, communicants, and catechumens now number over 9,000. The mission district covers an area of 2,000 square miles, and there are over 200 congregations to be cared for by a staff of one foreign missionary and one Indian deacon. The large Christian village of Montgomerywala, with 1,500 Christians, is without a resident pastor, as also is the Christian village of Batemanabad.

Seven new school buildings and teachers' homes have been erected during the past year.

Conventions Without Police in Burma

B UDDHISTS in the Mandalay cannot repress their amazement at the Christian meetings. Whenever they hold a *pwe* (convention) they have to have special police; even so, many things are stolen, people get into fights and at least one policeman is sure to be killed. But as they say, "Here is a Christian *pwe*, with so many people and no policemen at all; nobody has been hurt and nobody has even lost anything."

Four Baptist missionaries of Burma recently held a "campaign of friendliness" in Mandalay, when they apportioned the city and visited every home, held street meetings daily and mass meetings in the evenings.

Tibetan News

TIBET is almost the last unevangelized country to be entered by Christian missions. The Foreign

Christian Missionary Society has a work at Batang, on the Chinese border, with a day school attendance of 107, Sunday school 123, and Chinese church attendance of 50. Hospital treatments average 500 a month. No out-stations are yet opened for lack of men. Twenty missionaries are needed to supply vacancies and many more to open new centers.

In preparation for evangelizing Tibet, Moravian, Scandinavian, Finnish, China Inland, Alliance, Methodist, Baptist and other Missions, as well as consular agencies and geographic societies, have produced literature, tracts and study books, compiled dictionaries and outlined courses.

CHINA

Recent Famine News

R EPORTS indicate that nearly 50,000,000 people in Chihli, Honan, Shansi, Shensi and Shantung are now involved in the famine. The American Red Cross is doing a much needed work in building a road from north to south on the western edge of the sixteen counties for which it has assumed responsibility, and so is enabling men to support their families. To the Peking International Committee has been assigned the western half of Chihli, where famine is the most severe. Heads of each village write down in the presence of the county magistrate the names of all the deserving poor in his area. Then, since supplies are limited, names are chosen by lot and the list burned to protect the headmen from the bitterness of those who receive no food. The usual allotment is one pound of grain a day.

Garment-making has been a feature of relief work for women, as many have only rags to cover them. Boarding schools as a measure of relief have been widely used, and children have come in like a flood. An official in Shuntefu granted the use of a temple for this purpose, and long rows of hideous or benign looking idols keep watch over the children conning their lessons.

Fire Destroys Mission Buildings

TWO disastrous fires are reported from the Far East,—one in Peking, which resulted in the destruction of three new mission buildings belonging to the London Missionary Society. Most of the contents were not insured and the personal loss to missionaries will be considerable, but it is hoped that the loss of the building will be entirely covered by insurance.

Fire at Hakodate, Japan, April 14th, destroyed 4,000 houses, including three mission buildings, and the British consulate. The school belonging to the Methodist Woman's Foreign Mission Society was saved, but the Japan Methodist church was completely destroyed.

A Bible Magazine in Chinese

FOUR thousand subscribers and about ten thousand readers in China and Korea are studying the Bible through the *Bible Magazine*, edited by Rev. J. A. Jaffray of Wuchow, South China, and a Chinese Christian collaborator. Mr. Jaffray is a brother of Mr. W. G. Jaffray of the *Toronto Globe*. The *Bible Magazine* contains eighty pages of *Wenli* Chinese and carries its message of Bible teaching to educated readers in China, Annam, Korea and Japan. It strengthens their faith in the Bible as the Word of God and interprets and applies its teachings.

Student Association Movement

AN INFLUENCE of growing importance in China is the Y. W. C. A. Student Movement. The responsibility centers in a committee of six women, four Chinese and two Americans. Most of the student members are in mission and non-mission schools. In government schools Association work depends upon the attitude of the principal. More than 1,400 young women have enrolled in voluntary Bible Study classes. The textbooks generally used are the Bible, *The Manhood of the Master*,

and the Meaning of Prayer. Students, both Christian and non-Christian, have regard for the Bible as a great religious book, and read it with diligence and respect.

The Association emphasizes the fact that Jesus Christ interprets a God who loves the individual, and loves alike all individuals; a God who has a divine purpose in the world toward which all kinds of people must strive with Him, and that each Christian can know, if she will, His plan for her individual life.

JAPAN

Women and Temperance

THE "New True" Woman's Association of Japan is leading a campaign against drink which included a parade of 10,000 women before the Diet. These women desire the limitation of hours for the sale of liquor, the limitation of the quantity to be sold, the enforcement of total abstinence within Parliament and the prohibition of sale to minors. Much is expected from the example of the Empress of Japan, for, in that country, the people are supposed to follow the lead of their rulers.

Construction Work in Miyazaki

MISSIONARIES are the true internationalists. Rev. Cyrus A. Clark, of Miyazaki, has formed a club of the élite of the city, nearly all non-Christians, which meets monthly in his house to discuss such themes as: "The God of Christianity and the Gods of Japan," "Christianity and the Home," "Christianity and the State." The club consists of the mayor, three judges, several prominent lawyers, two doctors, two bank presidents, principal of the girls' high school, proprietor of the leading paper, and several business men. The discussions are frank and good natured. The club is bringing about a better understanding between Christians and non-Christians, and is helping to cement America and Japan. Membership in the club is a coveted privilege.

The Bible Finds a Convict

WHEN Mr. Asahiro-Muramatsu, manager of the Home for ex-Convicts in Kobe, was twenty-two years of age, and was serving his ninth sentence in prison for thieving, a copy of the New Testament fell into his hands. The first thing that arrested his attention was the mention of sin in the twenty-first verse of the first chapter of Matthew. When he came to the Lord's Prayer, he was impressed by Jesus' words, "Our Father," instead of "My Father." When he reached the words, "I came not to call the righteous, but the sinners," he said, "That means me; I am a sinner, and I want to repent." Later he read the promise in John, "Whatsoever ye shall ask in my name, that will I do." For five days he prayed that someone might be sent to teach him, and the answer came through another convict, who had heard something of Christian teaching, being placed in his cell. For three days they were together, and with only this human help, the thief became such a changed man that he was pardoned out, and through the leading of Pastor Osada, of Kobe, and Mr. Ishii, of Okayama Orphanage, he became the Christlike Christian who is opening the door of hope to many a "sinner" in that home for ex-convicts, which he founded as the outcome of his own experience.

Missions.

AFRICA

Anti-Alcohol in East Africa

A TEMPERANCE Blue Cross Society was founded in 1916 in the diocese of the Swiss Mission in East Africa. This temperance movement grew quickly and there are now more than 110 total abstainers in the society. The aboriginal population of Mozambique is suffering from the effects of alcoholism. The *kafir* beer (*dyala*) is their usual drink, but thousands of natives classified as beer drinkers are really drinkers of *siqayawaya* (made by the fermented juice of the sugar cane, not distilled)

or some similar concoction of higher alcoholic strength; and besides these native beverages there are the European drinks

The Anti-Alcoholic League of the Province of Mozambique (founded in 1919), is unpartisan and nonsectarian. Among the active members are missionaries, Portuguese physicians, members of the Government Provincial Council, professors, officials of government work, etc. The League's aim is to show to the government its duty to fight against the evil of alcoholism, through laws, literature and education. Three anti-alcoholic laws have been passed by the Provincial Government Council since January, 1920.

Unrest in South Africa

IN A PAPER read at the Natal Missionary Conference in 1920, Mr. D. D. T. Jabavu of the South African Native College at Fort Hare, enumerated several causes of unrest among the Bantus. (1) The African has been harder hit by the high cost of living than has the white man; (2) successive droughts have made agriculture, as carried on by the African, unprofitable and unpopular; (3) the Africans are taxed without representation; (4) they have lost faith in the Department of Justice; (5) in social life the "school native" is barred; (6) on the railways he is badly treated. "The above six points constitute the most important factors in the general ferment of unrest, which need urgent attention and solution," said Mr. Jabavu. "Other but less important factors in producing unrest have been: (a) The character of the houses of the Africans; (b) the insecurity of land tenure; (c) the attitude assumed by some missionaries; (d) the chaotic condition of native education, towards which government contributes little in comparison with what it spends on the education of whites; (e) the removal of natives from the civil service; and (f) Bolshevism.

Kamerun Mission

THE West African Presbyterian Mission has seven native ministers. Under their direction are four hundred evangelists, graduates of our normal school. These are stationed five to seven miles apart and they are keymen, spiritual guides and directors. Old women have walked 100 miles to attend communion service at the Elat church—the largest Presbyterian church in the world. On account of the long distance many communicants had to come, seven branch churches were organized, the smallest having 500 members and the largest over 1,200; and still the parent church had 4,000 members, with more coming in. The Mission has twice as much territory as before the war, and is responsible for a population of 3,500,000.

Progress in Nigeria

"TELL the white men," said an Emir of Nigeria twenty years ago, "that when I die they will find a slave held between my teeth." Yet he has survived to see his best loved past-time suppressed, effectively and finally, and the sources of wealth derived from slave trading replaced by trade in nuts and cotton, rice and salt, and long caravans of peaceful pack animals, far exceeding the sad train of yoked and tortured men, women and children.

Sudan United Mission

THE Sudan Pioneer Mission (the original name) grew out of a conversation, in January, 1900, between the Governor of Assuan and a group of American and British visitors in the Assuan Hotel, when one of the Americans observed that it seemed strange, when tourists came by the tens of thousands each year, no missionary enterprise of the Christian Church had attempted any work for the natives. The governor assured them of his willingness to furnish the land for a mission, and thus the work began. Out of this initial effort developed the

Sudan United Mission in 1904. In the past six years two new out-stations have been established, the two native churches have increased their membership and the building of a hospital at Wukari has begun. A number of Mohammedans, including the chief of Ibi, have professed conversion. The mosque at Ibi is being used for preaching services.

A Great Chief's Last Palaver

MWATA YOMVO MEUTBA, king of the Luunda tribe, Belgian Congo, has gone to his last palaver,—that with his Maker. This great chief had long been friendly to mission work among his people, and when told of "Nzambi," and the Great Physician of souls he would answer "yes" to all that was said, but keep right on with his idol worship, and no sort of diplomacy could induce him to enter the mission chapel. For the past few years he has lived between two fires, with the younger people pulling away from the old order, toward civilization, education and Christianity, and the older ones saying: "You are forsaking the ways of your fathers, it is not good to see the things of the white man." But Mwata Yomvo, perhaps more than he realized, had changed many of his heathen ideas before his death, as was evident from the kind of burial he desired. The place chosen as a resting place was on the mission site, while all former Mwata Yomvos have been carried miles distant, and after the removal of the nails and teeth for medicine the body has been burned. Then in the grave with the ashes several wives and slaves would be buried alive. This Mwata Yomvo was put into a casket made by mission men, and buried in a grave which was dug by mission men. However, there were heathen customs in evidence. The casket was fastened to two long poles, and these were carried by thirty men, who danced all the way from the chief's house to the grave. On either side of the casket rode the two sisters, seated upon the shoulders of men. In front of all danced the

witch doctor. Just before the body was lowered into the grave the new Mwata Yomvo sprinkled some powdered medicine on the head of the casket, and on the shoulder of the dead king's son. This was to wish a safe and happy journey to the one, and a long, happy life to the other. Some words were then spoken about the great love of Christ for man, a hymn was sung and a prayer offered. Then into the grave was put his palaver chair, a very few of his personal belongings, and the earth was filled in, without any wives or slaves.

MAUDE GARRETT PIPER

MISCELLANEOUS

Sunday Schools on Foreign Field

AT A RECENT meeting of the Executive Committee of the World's Sunday School Association, it was voted to appoint a sub-committee of the Committee on Education, relative to the training of women and girls for Sunday school leadership in colleges and girls' schools upon the foreign field, also on work with girls, and for mothers. This sub-committee will also promote the training and appointment of children's division specialists and specialists in girls' work throughout the fields organized by the association. Miss Alma J. Noble is chairman of this new committee, which includes Mrs. H. W. Peabody Mrs. F. W. Ayers, and Mrs Frank A. Vanderlip.

Missions to Jews

AFTER Apostolic times little effort was made to convert the Jews until the nineteenth century. A study of Bernstein's *Some Jewish Witnesses for Christ* will astonish any Christian when he learns how much the Church has gained through the slight interest we have taken in their real spiritual welfare.

The London Society for Promoting Christianity amongst the Jews is looked upon as the parent of Jewish evangelization. Lord Herschel's father was converted by this Society, and he founded the British Society for

the Propagation of the Gospel among the Jews. Not many recent statistics of baptisms among Jews have been published, but Guidney, whose figures are recognized as authoritative by all missionary organizations, has shown that in proportion to population there are five times as many Christian converts among Jews as among pagans. It is sometimes stated that not many educated Jews become Christians, but a Jewish paper gives the fact that out of a group of 263 converts were the following: 13 lawyers, nine physicians, one dentist, four book-sellers, three engineers, six university professors, lecturers, and teachers, one artist, one banker's wife, 17 manufacturers and influential members of the bourse, one actress, and four other players, three military officials, 23 clerks, 37 artisans and tradesmen.

A report of one Jewish Mission in London published fifteen years ago records 1,900 baptisms up to that time. In one of their schools, ten per cent of their 900 boys became clergymen or missionaries in various parts of the world. In spite of the fact that on becoming a Christian the Jew is rejected by his father and mother and his race, and not often welcomed by Christians, there are at the present time over 250 clergymen in the Church of England alone, and 750 in various Protestant Churches. If American Christians had been as alert in similar lines Trotzky might have been influenced to the advantage of Russia and the world.

The Living Church.

OBITUARY NOTICE

Robert Hamill Nassau of West Africa

REV. ROBERT HAMLILL NASSAU, M.D., for forty-five years a missionary of the Presbyterian Board in West Africa, died in Philadelphia, May 6th, in his eighty-sixth year. Dr. Nassau was the author of several books, and was a recognized authority on the ethnology of West African peoples. On account of advanced age he retired from active service several years ago.

THE MISSIONARY LIBRARY



The Near Side of the Mexican Question. By Jay S. Stowell, M.A. 12mo. 123 pp. \$1.50 net. George H. Doran, New York, 1921.

Mexicans in the United States number 1,500,000. They form a problem and an opportunity. Mr. Stowell knows the situation from personal observation and study. He sets forth clearly and authoritatively the facts in regard to their life and occupation, their education and religion. He believes that most of these Mexicans will not return to Mexico, and it is our Christian duty to surround them with evangelical Christian influences, and to lead them to an intelligent faith in Christ. Otherwise, they are a menace to health and patriotism, to morality and vital religion.

James Stokes—Pioneer. By his Associates. Edited by Frank W. Ober. 8vo. 235 pp. Association Press, New York, 1921.

As a pioneer for more than half a century in Young Men's Christian Association work, Mr. Stokes rendered a great service and his life is full of inspiration to men. Although a man of independent fortune he worked in New York City, among railroad men, in Paris, in Italy and in Russia. He is called "A Man of Vision" by Dr. John R. Mott and was a valued counselor of the young women as well as of the men. He had a passion for helping others. The volume is a series of tributes rather than a biography but it gives many interesting and helpful glimpses of the man, his ideals and his achievements. He founded the Christian Association in Russia in 1898 through faithful and loving perseverance, and himself gave a building to St. Petersburg costing \$100,000. In May, 1917, when Mr. Stokes was 76 years of age he provided the first hut for allied prisoners in Austria and in other ways helped in the war work. He bequeathed over \$1,000,000 to Association work.

The True Church. Edited by S. W. Hoste and R. McElheran. 12mo. 155 pp. 3s. net. Pickering and Inglis, Glasgow, 1921.

Members of seventeen different Christian denominations unite in preparing this volume. They discuss not church unity but what is the essence of the true Church of Christ and what constitutes salvation and membership in that church. It is helpfully evangelical and a clear gospel message rather than a polemic or an argument. As the editors remark in their preface "It is not religion that saves, but Christ... Faith in Him is the one condition by which the sinner can obtain eternal blessing."

Christian Unity. Its Principles and Possibilities. By the Committee on the War and the Religious Outlook. 8vo. 386 pp. \$2.85. The Association Press, New York, 1921.

This volume is the report of a committee on a subject on which, in spite of general unity of ideal, there is much diversity of opinion. This report represents an attempt on the part of Christian leaders of different denominations to do some collective thinking and to reach definite conclusions. It is an exceedingly valuable and comprehensive study, presented in a sane and effective way. It should disarm prejudice and lead to sympathetic understanding of the whole question.

After a general introductory statement Dr. Speer, the chairman of the special committee, writes on "The War and Christian Unity"; then there follow papers by different authors on the present situation in various Protestant denominations, on cooperative movements, on the situation with the church as a whole, the present problems, the proposals and the principles that underlie progress. There are also valuable appendices and a bibliography.

The Problem of Christian Unity. By S. Parkes Cadman and Others. 12mo. 127 pp. \$1.75. Macmillan Co. 1921.

The Call to Unity. By Wm. T. Manning. 12mo. 162 pp. \$2.00. The Macmillan Co. 1920.

These two volumes approach the subject of church unity from two different angles. The first is by a number of Protestant Christian leaders, such as R. E. Speer, A. C. McGiffert and Bishop W. F. McDowell, who believe that there should be greater unity among the different communions but most of them do not advocate actual organic union. The volume contains a survey of the movements toward union or federation; discusses the progress and the obstacles, and suggests steps toward closer approachment.

The second volume, by the New Protestant Episcopal Bishop of New York, advocates union in accord with the proposals of the Lambeth Conference. The reordination of Protestant clergymen by Episcopal bishops is favored but as Bishop Manning rightly says "Unity will not come by way of submission or absorption of others into one of the existing communions. It will come by concord not by conquest."

Winning the Jews to Christ. Reports of Addresses at the Conference at Winona Lake, July, 1919. Pamphlet. 50 cents. Christian Mission to Israel, Chicago. 1920.

This pamphlet presents the true way of dealing with the Jewish problem. It contains addresses by such Jewish Christian mission workers as Rev. Frank B. Solin of Chicago, Rev. Abraham Machlin, John Rotenberg and others of the Chicago Mission. The papers deal with the contribution of the Jew to civilization; Israel's stumbling blocks; Prophecy and the Present Outlook, etc. An interesting list of Jewish converts to Christ is also given.

The Myth of Jewish Menace in World Affairs. By Lucien Wolf. 12mo. 53 pp. 50 cents. The Macmillan Company, New York. 1921.

Statements have been circulated charging the Jews with systematic ef-

forts to overturn Christian governments and establish a world-wide, Jewish dominion—or at least an anti-Christian, radical social order. Mr. Wolf makes an able defense of his people, disclaiming any such desire and disproving many of the charges made. Documents printed as genuine are proved to be forgery; other statements are copied from old inventions of the enemies of the Jews. The protocols, widely published, were forged documents and Jewish association with Bolsheviks is declared to be individual rather than racial. The Jews have their faults and have suffered severely, but let no injustice be done to them; rather let them see the truth of Christianity by the justice, truth, mercy and love that characterize Christians.

God's Living Oracles. By Arthur T. Pierson. 12mo. 257 pp. 3s. net. Pickering and Inglis, Glasgow.

These lectures on the literature, science, prophecies, fundamental truths and unique features of the Bible are of unusual value to the Christian workers. Their purpose and their result is to awaken and confirm faith in the Bible as the word of God. Unbelief is the result either of ignorance or of sin. These addresses delivered in Exeter Hall, London, give the concrete facts that bring such conviction that Christ is seen as the revealer of God and the Saviour from sin. Send this book to students, ministers and missionaries.

Songs and Tales from the Dark Continent. By Natalie Curtis. 4 to. Illustrated. 170 pp. G. Schirmer, New York and Boston. 1920.

Much interesting information as to African Folk love, customs and religion is contained in this attractive volume. Two graduates of Hampton Institute record the songs and sayings of natives of Portuguese East Africa and of Zululand. There are tales, proverbs and beliefs; songs connected with the rain ceremony, spirits, love, dances, labor, mourning, child life and war, many of them with the music. There is also the creation story showing its vital connection with

witchcraft. The book not only reveals the African but gives material for missionary meetings and pageants on Africa.

Better Things. By J. Gregory Mantle, D.D. 12mo. 219 pp. \$1.50. Christian Alliance Pub. Co., New York. 1921.

The Epistle to the Hebrews is the subject of these eleven Bible Readings which were delivered twenty-five years ago in England and again recently at Nyack Missionary Institute, New York. It is adapted for a popular textbook by the questions added to each chapter. The outline of the studies is shown in the chapter titles—a *Better* Revelation, Messenger, Rest, High Priest, Covenant, Sacrifice, Entrance, Country, Discipline, Fellowship and Service. The late J. Wilbur Chapman said that he had read the book ten times and that through it he had found "better things."

The American Bible Society. Report for 1920. 8vo. 486 pp. New York.

During the past year the American Society issued 354,387 Bibles, 689,967 Testaments and 2,707,955 portions of the Scriptures. The foreign agencies also issued during the year 1,954,671 volumes. In the past 104 years the Society has issued 137,903,939 volumes. There are nine agencies in North America and twelve in foreign lands. The total income for the year was \$866,758 (including \$57,810 in legacies). The Bible is now issued in 99 languages from the Bible House and in five editions for the blind.

The report has maps and is full of interesting incidents gathered from the reports of agents on many lands. Some of the Scriptures were delivered by aeroplane, others by almost every conceivable conveyance.

Earnest of the Coming Age. By Rev. A. B. Simpson. 12mo. 222 pp. \$1.50. Christian Alliance Pub. Co., New York. 1921.

For more than fifty years Dr. Simpson, the late president of the Christian and Missionary Alliance, prepared one or two sermons a week. The twenty collected in this volume are Biblical,

thoughtful and spiritual. Many of them are clear and forceful expositions. They are conservative and practical and have already borne fruit in the lives of many. Ministers and others will find them full of helpful suggestions on such themes as The Christian Life, Sin, The New Birth, Prayer, Service, Selfishness, Sorrow and Responsibility.

Songs of Pastor Hsi. Translated from the French by Francesca French. Pamphlet. 1 shilling net. China Inland Mission, London. 1920.

From opium smoker to preacher and Christian song writer is a great stride. The sentiment of the songs is beautiful, but the English form in which they are presented is not poetic. The soul of the message is clear, but seems forced into poetic form.

America's Stake in the Far East. By Charles H. Fahs. 8vo. 170 pp. Paper, 95 cents; cloth, \$1.35. Association Press, New York, 1920.

America cannot remain isolated or hold aloof from the solution of world problems. If we do not go to war, war will come to us. If we do not fight physical and moral disease in Asia and Africa, they will come to America and destroy life. America has a "stake" in the Far East, as Mr. Fahs, Director of the Missionary Research Library, has discovered both by study and by travel. He has given us in this volume, not a treatise, but a series of brief discussions of the Far Eastern problem. Among the topics are:

Is Japan Becoming a Menace to the Peace of the World?

What Hope is There That China Can be Saved as a Nation?

What Attitude Should America Take Toward Korea's Desire for Independence?

What Attitude Should America Take Toward the Yellow Race?

The book is made up largely of questions and of quotations from various authorities. It stimulates thought, study and discussion.

MISSIONARY PERSONALS

MR. W. T. DEMAREST has resigned as Treasurer of the Home Missions Council, and MR. SAMUEL BRYANT, Treasurer of the American Baptist Home Mission Society, has been elected to succeed him. Mr. Demarest has served the Home Missions Council for thirteen years, either as Secretary or Treasurer, or both.

* * *

REV. J. OSCAR BOYD, D.D., of Paterson, New Jersey, has been elected Agency Secretary of the American Bible Society for Arabic-speaking sections of the Levant, to succeed the late Franklin H. Hoskins. Dr. Boyd was connected with the teaching staff of Princeton Seminary for fifteen years.

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DR. E. M. POTEAT and DR. R. M. WEST have resigned as executive secretaries of the Prayer and Stewardship, and Life Work departments of the Baptist New World Movement.

* * *

DR. GEORGE W. BROWN, who has served the Foreign Christian Missionary Society in India for seventeen years, has been added to the Indianapolis College of Missions Faculty. He will give courses in Modern Missions and in Indian Religions and Philosophy.

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MR. C. T. STUDD, famous university athlete of an earlier day who has labored in the Heart of African Mission many years, has been ordered home by his physician; but refuses to give up because of conditions in the Belgian Congo.

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GENERAL BRAMWELL BOOTH of the Salvation Army has returned to London from his tour of the United States and Canada, which represented 16,000 miles of travel. General Booth is expected in Japan in the autumn.

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DR. PANG-YUEN TSEO, who has had eleven years of study in America as an indemnity fund scholar, is to succeed Dr. Mary Stone as head of the Danforth Memorial Hospital in Kiukiang.

* * *

PRINCIPAL MACKICHAN, after forty-five years of missionary service in India, has retired from the principalship of Wilson College, Bombay, but has accepted the position of Honorary Principal for life.

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REV. GEORGE W. DOWNS, of Newburgh, N. Y., and MRS. MARY FIELD BALDWIN, until recently President of Woman's Board of Foreign Missions of the Reformed Church in America, were married April 27.

* * *

S. EARL TAYLOR, LL.D., for nine years one of the Corresponding Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, has tendered his resignation on account of ill health, and ex-

pects to engage in business in Arizona. Dr. Taylor was in succession a Y. M. C. A. Secretary, a Traveling Secretary of the Student Volunteer Movement, a Secretary of the Young People's Missionary Movement, Secretary of the Laymen's Missionary Movement, organizer of the Methodist Centenary Movement and General Secretary of the Interchurch World Movement.

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NEW BOOKS

The Case of Korea. By Henry Chung. Svo. 365 pp. \$3.00. Fleming H. Revell. New York, Chicago. 1921.

In Quest of God. By Marshall Broomhall. 12mo. 190 pp. 5 shillings net. China Inland Mission.

Bishops, Priests and Deacons. By W. Hoste. 12mo. 196 pp. 3 shillings. Pickering and Inglis. London.

In His Steps To-day. By Charles M. Sheldon. 12mo. 192 pp. \$1.25. Fleming H. Revell. New York, Chicago. 1921.

The Coming Day. By Ford C. Ottman. 16mo. 79 pp. \$0.90. Sunday-School Times. Philadelphia. 1921.

Anskar, Apostle of the North. By Charles H. Robinson. 139 pp. 4 shillings. Society for the Propagation of the Gospel. London. 1921.

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